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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

MEMOIRS OF SISTER CHRISTINE*

SWAMI VIVEKANANDA'S WANDER-YEARS

Then he told of his life alone in the caves of the Himalayas trying to find the solution within. But he was not left in peace and undisturbed for long. The vicissitudes of life drove him forth once more to the deserts of Rajputana and the cities of Western India. During this time he had deliberately cut himself off from his brother disciples, for he felt a great need to be alone. Once after long search, one of them saw him driving in a carriage somewhere in the Bombay Presidency. “His face shone, he reported, like the face of a God. It was the face of a knower of Brahman.” This witness describes how he came before his adored brother disciple, but, although kindly received, was sent away again at once.

Vivekananda stopped for some time at

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Khetri, at the court of the Maharaja who became his disciple. One day while he was sitting in Durbar, a *nautch* girl made her appearance and was about to sing. He rose to leave the assembly. “Wait Swamiji,” the Maharaja said, “you will find nothing to offend you in the singing of this girl. On the contrary you will be pleased.” The Swami sat down and the *nautch* girl sang :

“O Lord, look not upon my evil qualities!
Thy name, O Lord, is Same-sightedness,
Make of us both the same Brahman!

One piece of iron is in the Image in the
Temple,
And another the knife in the hand of the
butcher,
But when they touch the philosopher's
stone

Both alike turn to gold!

So, Lord, look not upon my evil qualities!
Thy name, etc.

**So Lord, look not upon my evil qualities!
Thy name, O Lord, is Same-sightedness,
Make of us both the same Brahman!"**

During these years when Vivekananda travelled from one end of India to the other as a mendicant monk, his constant thought was how to solve the problems of India. Problem after problem presented itself—the poverty, the condition of the masses and the depressed classes; the duties of the privileged classes towards them; malaria, plague, cholera, and other diseases; early marriages, the condition of women, of widows, illiteracy, diet, caste, sanitation, the whole dark brood.

it would be seen that they cover the face of India, from the Himalayas to Rameswaram, from Puri to Dwarka. What is it that these pilgrims seek? "Whither winds the bitter road?" Their faces are set to the eternal goal of humanity; they seek something we have lost, they go in quest of the Holy Grail.

Swamiji himself was not a reformer. He believed in growth not destruction. He studied the history of Indian institutions and found that in the beginning they invariably fulfilled a need. As time went on, the need passed away, the institutions remained, while evil after evil had been added to them. He saw poverty wide-spread and dire. He saw famine and pestilence. The ancient glories of India were only a memory. The race with its great heritage appeared to be passing. Out of the emotions stirred by these sights there grew up later a form of service which still persists. When there is an epidemic of cholera or any other disease, where plague decimates the population, there, serving the suffering, regardless of their own health or life, you will surely find the spiritual descendants of Vivekananda. In times of famine they are there to distribute food to the starving, clothing to the naked. In times of flood, they are there to administer relief. For these purposes money comes in from all parts of the country, for it is now well known that every pice will

be accounted for, and that the money will be spent to the best possible advantage.

It was while he was in the Bombay Presidency that the Swami perfected his knowledge of Sanskrit, paying particular attention to pronunciation. He considered the accent of the Deccan particularly good. From there he wandered on from place to place, staying a night here, a few weeks there, until he finally reached Madras, where he met the band of devoted young men who hailed him as a true Mahatma. These orthodox Brahmins accepted him as their Guru, feeling that he was one with authority from on high, which placed him beyond the limitations of caste or any human restrictions. Poor as they were, they raised a sum of money which was to help towards his passage to America.

Filled with the message that he had to give and the work he had set himself, his mind had turned to America. There he hoped to find the solution. There, in the richest country in the world, he hoped to find help for his needy people. "You cannot expect people to be spiritual," he said, "when they are hungry." Although he went with the purpose of asking help, yet when he found himself there, this royal soul could only give. What did he

give? A mendicant—what had he to give? He gave regally the most precious thing he possessed, the one priceless gift which India still has to offer the world—the teaching of the Atman.

Alone, unheralded, he went to that distant continent. In telling of his experience at the Parliament of Religions, he said: "I had never given a lecture before. True, I had spoken to small groups of people sitting around me, but in an informal way, usually only answering questions. Moreover I had not written out my speech as the others had done. I called upon my Master, and upon Saraswati, giver of Vâk, and stood upon my feet. I began: Sisters and Brothers of America,—but I got no further. I was stopped by thunders of applause." It seems the audience broke all bounds. He described the emotions which this amazing reception stirred in him—the thrill amounting to awe. He felt as never before the power behind him. From that time not a shadow of doubt assailed his mind as to his commission from on high. He was the pioneer, the first preacher of Vedanta. His spirituality caused astonishment. People began to ask: "Why send missionaries to a country which produces men like this?"

IN THE DOCK OF THE ACCUSED

BY THE EDITOR

I

None born of human womb has been subjected to so much criticism and at the same time to so much adoration as Sri Krishna. On the one hand he has

been charged with theft, craftiness, immorality; on the other hand he has been deified—he is believed to be the Incarnation in full as opposed to being partial. One thing is very strange. While most laborious research has been going

on to formulate a catalogue of charges against Sri Krishna, persons by worshipping and meditating on him have been metamorphosed into saints. Ramanuja and Madhvacharya in the South, Ramananda, Kabir, and Mirabai in the North, Chaitanya in the East and Vallabhacharya in the West have been devout worshippers of Sri Krishna, and they have been again the planks for thousands of persons to cross the ocean of Maya with. If the character of Sri Krishna was full of so much blemish, how could this happen? how could so many persons through thousands of years revolutionize their lives by thinking of him? This phenomenon itself ought to set those superficial people to thinking more seriously, who sneer at the very mention of "Krishna Cult."

Religious life of India has been so much interwoven with the figure of Sri Krishna from time immemorial that the history of Hinduism with Sri Krishna left out would be a great void. Sri Krishna in various aspects has found place in every Indian home; his songs reverberate our green meadows in the afternoon—his praise can be heard in the hushed silence of nights in long-drawn sweet melodies commingling with the low murmur of our rivers; 'hundred names' of Sri Krishna resound many houses in India throughout the day, while many festivals in honour of that 'cow-herd' God enliven the sweetness of Indian homes all round the year. What, could the entire race be worshipping an immoral person for ages long?

Life of Sri Krishna is enveloped in mystery, and real facts about him are buried in legends, mythologies and creations of poetic imagination. From them it is very difficult to find out what real Krishna was. Amongst our ancient literature even some Upanishads mention the name of Sri Krishna; the

majority of the Purânas describe his life-history emphasizing different aspects; the Mahabharata is interwoven with his activities, while there is the Gita which is a great monument to his wonderful personality. There are many other ancient books which are devoted to him; and up to the present a vast literature has grown round the centre of Sri Krishna's life, and the process is still going on. Amongst the ancient books which describe the life of Sri Krishna, there is so much divergence that some persons have raised doubt whether there were not more than one Sri Krishna rolled into one in process of time. This great stumbling block in the way of building up a genuine biography of Sri Krishna will remain insurmountable as ever. But our only request to those who seek pleasure in intellectualizing over the life of Sri Krishna will be, not to judge his personality by some stray incidents in stray volumes but always to try to find out how the character of that great Prophet has appealed to one of the most ancient races of the world whose life-current even to-day flows as strong as ever. Otherwise they will simply waste their breath, and spend themselves in criticizing a race and not come to any correct understanding of its religious life. When Mirabai in her madness of love for Sri Krishna defied the threat of her royal husband and scorning the comfort of a queen's life came out in the open street forlorn and bereft of all human help, she did not evaluate the life of Sri Krishna by the different incidents which were to be found in the extant literature about him. When Chaitanya would be overwhelmed with feelings at the very name of Sri Krishna—the sight of the azure sky, the blue ocean or anything having the least association with his Beloved throwing him into ecstasy—did he try

to consider whether this or that conduct of Sri Krishna could be justified or not? The whole personality of the Prophet appealed to them, and they lost themselves in their love of that.

It has been said that even if it can be unmistakably proved to-day that there was none born as Sri Krishna, still Sri Krishna will receive the same degree of homage from the Hindu race—still the faith of the people in him will not be shaken. For it is not the incidents in the life of Sri Krishna, but the *Krishna idea* that counts. We must see what vision is conjured up before the mind of the nation when the name of Sri Krishna is uttered. By Sri Krishna people mean God incarnated on earth, from whom their love will find the surest response—by Sri Krishna, they mean the Ocean of Love whom to touch is to fall into its great sweep and to lose oneself in Bliss which far transcends the limits of earthly joys or woes. The name of Sri Krishna has got a tremendous appeal to the emotion of the race. We do not know of any other Prophet who can appeal to all the emotional aspects of the people in the same way and to the same degree as he does. If human affections in the process of being transformed into Divine Love assume five forms, all those five different forms are applied by different individuals in the worship of Sri Krishna. Some worship him as a devotee, some as a humble servant, some look upon him as a dear friend, some in the ecstasy of their love treat him as a Divine Child, while there are others who go so far as to consider him as their Beloved. Why is it so? What is the reason behind it? The reason is that the Krishna idea brings out prominently the fact before our mind that to love him in any way is to feel a tremendous, infinitely tremendous attraction of Love from him, in

which we can set ourselves adrift easy—safe, simply to feel, to enjoy and to be lost in the Bliss Divine. It has been said that the path of Love is the easiest and most natural path for the realization of God. For, is not love ingrained in every human being? Is there even a villain, a miscreant—a blood-stained murderer who has not his love fixed on someone? One has to allow this acorn of love to grow and develop and has to direct it properly in order to realize God. This is the reason why Sri Krishna, the Prophet of Love, the Embodiment of Love has made an entire race mad with his name.

II

Nothing has been the subject of so much controversy in the life of Sri Krishna, as his relationship with the Gopis. Charges have been formulated against him for his unholy relationship with the Gopis and Sri Krishna has been put in the dock of the accused; whereas, on the other hand, persons have not been lacking to hold brief and find out justification for him. Some people, specially the moderns, sneer at the very name of Sri Krishna when anything about his life at Vrindavan is mentioned, whereas the devout lovers of Sri Krishna find the very episodes on the banks of the Jumna as the sweetest in the life of Sri Krishna. Descriptions differ as to the incidents of the life of Sri Krishna in Vrindavan, and as the books describing the life of Sri Krishna have been always the out-pouring of devout heart and not history in the strict sense of the term, poetic imagination and sentiments of different writers have gone a great way to colour the life of Sri Krishna that has come down to us. So it is preposterous to judge the Prophet from what has appeared about him in this or that book.

But triumphing over the heat and dust

of controversy that has centred round the pastoral life of Sri Krishna, how does the love episode of the Gopis appeal to the devout followers of Sri Krishna? It is the thought of the intense love of the Gopis for Sri Krishna which overpowers them. It is said that if our love for God is equal in intensity to three kinds of attraction put together—namely, the attraction of a miser for his money, of a mother for her child, of a wife for her husband, then we can realize God. But the intensity of love of the Gopis was a hundred times greater than what has been mentioned above as the pre-requisite for the realization of God. So great was this intensity that they forgot all about their family, society, children, sense of honour (the greatest treasure a woman may have) and were drawn to Sri Krishna as if caught by a strong current which sweeps everything away. It is said that God is the most jealous Being; He does not tolerate the bifurcation of love in His devotees—they must give themselves up to Him wholly or need not love Him at all. If that be so, the Gopis fulfilled that condition to the utmost. Sense of fear, shame, hatred—everything was swallowed up in their feelings of love for Sri Krishna. Prahlad said in a prayer to the Lord, “That intensity of love which the worldly people have for the sense-objects may be mine in my love for Thee.” Yes, the Gopis had that intensity and that thousandfold increased. It is why the love-episodes of the Gopis appeal so strongly to the minds of the devotees. They do not care about the details of incidents, they want to have the intensity of the Gopis in their love for God. And when they find how infinitesimal is their love for God in comparison with what the Gopis had for Sri Krishna, they cry in despair and bow down in adoration.

But love has its seat in the softer side of our nature. So long as love has not transformed our whole being, we are beset with many dangers and pitfalls unless we have got a very disciplined will. So when people become all emotion, they fall as quickly as they rise. On the wings of love we seek to reach the Beautitude: if we succeed, it is all right; but if we fail, we fail miserably unless we have got due discrimination and reasoning power to guide our course. With the sails unfurled, the boats run with the speed of lightning, but if the sails give way due to any defect in the arrangement, the poor boats run a very heavy risk. Fortunate are those people, in whom love has been its own guide, but for others love devoid of reason is an unsafe thing. When people become all emotion, they generally fall a prey to many kinds of weaknesses.

It is due to this fact that many people trying to incorporate in their life that intensity of love for God as the Gopis had for Sri Krishna, but not having proper previous training or discipline, had trodden dangerous ground and suffered miserable wreckage. It is this class of people who have thrown the greatest slur on the pastoral life of Sri Krishna and made it obnoxious. People in their covetousness want to rise all at once to the highest level and when they fall (as they are sure to fall) they fall miserably.

III

The personality of Sri Krishna is not made up only of his life at Vrindavan. It means a great deal more. But it is strange that only the emotional aspect in the life of Sri Krishna has mostly found expression in the devotees of Sri Krishna. Did he not talk of Jnana and Karma too? Did he not show in his own life how to put Jnana and Karma in to practice? Why has then only one aspect

of his life echoed down to the posterity? The reason might be sought in the fact that in giving a play to our emotion we find a repose, good or bad, which one has to seek in vain when giving oneself up to action or while trying to make philosophy the religion of life. The man who has suffered many reversals of fortune becomes a prey to his feelings—the nation which has become the subject of many vicissitudes tries to forget itself in the cultivation of emotion. But the time has come when India should try more to convert emotion into energy, and feelings into action. Does not the life of Sri Krishna supply us with a key to that?

Sri Krishna's life is found in three aspects. Sri Krishna living a pastoral life at Vrindavan; Sri Krishna living a worldly life; Sri Krishna as a teacher. If we set aside all the miracles and exaggerations that have been heaped upon him for ages past, still his is a wonderful personality in all the three above aspects. In Vrindavan he is the centre of supernatural attraction. His cow-boy friends, his mother, the Gopis—in fact all who have come in contact with him feel magnetically drawn towards him. Their love for him surpasses all earthly love and takes them away beyond the sense-world—as long as he stayed with them, they lived in continued ecstasy, not knowing what it was, until the spell was broken by the sudden departure of Sri Krishna for Mathura. Some of them recognized him as an Incarnation, some did not care to know anything more than that to live with him was to have super-sensuous joy. He was a mystery, an enigma to all. He kept all of them by magic charm, as it were, in a long dream of unearthly joy. But all the while he was unattached. It was all play to him. Everybody felt the magnetic attraction of his personality, and as in a speedy motion, we can-

not think of anything else, none could stop to think whether there was any conscious reciprocation of love from him. Theirs was a love for love's sake. They did not care to know whether their love brought love in return. Why? Well, their love for him brought them so much joy that in that all other considerations were drowned.

We find Sri Krishna in a new rôle as soon as he steps into the city of Mathura. Thenceforth he is a fighter, a statesman and a king-maker. One from a mysterious world, as if suddenly, enters into a world of facts and reality, but proves himself more than equal to the occasion. He is victorious in wrestling, in fighting, in diplomacy, in fact in all the virtues that a worldly man should possess. One who sometime back kept all people in a world of joy and bliss, does not hesitate to take the life of a man if need be. The mighty Kansa finds all his wiles frustrated by him and at last himself falls a victim to the hands of the young Sri Krishna. But Sri Krishna does not care for the royal throne. He rejects the throne in favour of Kansa's father. His life of activity was the living illustration of Karma Yoga such as he taught afterwards. He helps all who need help, but himself does not in the least covet the fruits of action. It is said that he repulsed the enemies who attacked Mathura as many as eighteen times. He afterwards built the new city of Dwaraka, and there also he led many victorious armies against the enemy, but himself did not care for the throne. He killed many demons and *asuras* for the peace and protection of others—there he did not in the least yield to any false sentiment, but himself craved not for any earthly enjoyment.

IV

Sri Krishna unfolds himself as a deliberate religious teacher first in the

battle-field of Kurukshetra and reveals his spiritual personality to his favourite Arjuna. Before that nobody approached him as a disciple to learn any spiritual truth from him. As has been said before, some he kept in magnetic charm—they did not feel the necessity of learning anything, for they found enough enjoyment in his very companionship—and others met him as a man to a man without caring whether anything could be learned from him. Arjuna for the first time implores him saying, ‘With my nature overpowered by weak commiseration, with a mind in confusion about Dharma I supplicate Thee. Say decidedly what is good for me. I am Thy disciple. Instruct me who have taken refuge in Thee.’ There he first talks about the philosophy of life and gives out many spiritual truths, which have afterwards become the precious treasure of the posterity. But mere words—mere philosophy, cannot satisfy a person. There is a big gulf between philosophy and action—how to cross that? We find insurmountable difficulties in putting theories—however perfect—into practice and are thrown into despair. Arjuna also is in that predicament. So Krishna from the position of a mere Guru gradually lifts himself up and reveals his identity as the Lord Himself. He clearly admits that He Himself is the cause of all delusion, that He is the Incarnation of God Himself and tells Arjuna : “Fill thy mind with Me, be My devotee, sacrifice unto Me, bow down to Me; thus having made thy heart steadfast in Me, taking Me as the Supreme Goal, thou shalt come to Me.” But Arjuna is bewildered. Could one believe that one who was his friend, who in response to his love became his charioteer was God Himself? Arjuna is half in doubt, half convinced. He begins to pray to Sri Krishna as the Supreme

Deity but the next moment wants a fuller revelation. Then Sri Krishna reveals His Universal Form—how He is the All-pervasive Being, the Eternal Creator and Destroyer and how men are mere tools in His hand and shine only in reflected lights from Him. After that He takes up again the “gentle human form” and says that the Revelation which Arjuna had got was the despair even of gods—“Neither by the Vedas, nor by austerity, nor by gifts, nor by sacrifice can I be seen as thou hast seen Me.” Why then this special case with Arjuna? It is the price of Arjuna’s “single-pointed devotion”—no matter that he loved Sri Krishna only as a friend. Arjuna is at last convinced. He says that his delusion is destroyed, he has known the true nature of his Self, and consents : “I will do Thy word.”

But even a favourite like Arjuna is not immune from work. He must do the duties of his position. So he leads the army in the fateful battle-field. Where Sri Krishna Himself is the guide, surely there is victory—there is prosperity, and Arjuna becomes victorious.

The Krishna of Vrindavan only should not receive homage from us but we must worship also the Krishna of the Gita and emulate his life of action as well. Otherwise we shall be no better than the superficial critics who spend themselves in accusing the Lord for this or that conduct attributed to Him. In fact we require more to worship the Sri Krishna of the Gita than the Sri Krishna of Vrindavan, steeped in Tamas as we are nowadays, to have self-purification through action. As a matter of fact, we shall understand the Sri Krishna of Vrindavan better, if we approach Him through His teachings in the Gita. It has been said that until one has complete self-purification the Gita is the best guide.

V

One thing very unusual we find in the life of Sri Krishna. In the life of all other Prophets of which history has any record, we find that they were in the beginning subjected to the woes and miseries of human life and passing through a period of sufferings and struggle reached a state from which they could stretch their helping hands to uplift humanity. But in Sri Krishna such a period is absent. Though some books refer to his practising Yoga sometime, we do not find it anywhere mentioned that he felt the pangs of separation from God and sought shelter in Him. From the beginning, as it were, he was "satisfied with the Self," and

"content in the Self;"—from his very birth, as if he was conscious of his identity with the Supreme. There is another factor to be found in his life. Other Prophets have been on earth as if to lead the way;—they have indicated in their lives or have said, "I am the *Way*." But Sri Krishna has clearly said, "Occupy thy mind with Me, be devoted to Me, sacrifice to Me, bow down to Me. Thou shalt reach Myself; truly do I promise Relinquishing all Dharmas take refuge in Me alone; I will liberate thee from all sins; grieve not."

Is it due to this that Sri Krishna is believed to be the fullest manifestation of the Divinity on earth, whereas the others are taken to be only partial?

TAT TWAM ASI

(*That Thou art*)

BY DR. MAHENDRANATH SIRCAR, M.A., Ph.D.

The Upanisadic Mysticism does not leave the least distinction between the Cosmic Being without and the vivifying Self within. This is a bold conclusion which may appear repelling to some and which may be given a refusal by many; but the conclusion cannot be ignored. It is there. And in this we can understand the height of thought which the Upanisads reached.

The promise of elevating philosophy must lie in the assertion that the human spirit is one with the Divine, for mysticism and philosophy which cannot offer and establish this conclusion do not really meet the incessant demand of spirit for an expansive life. The urge in human life is always an urge to embrace more life, more light. This is the growing demand of our being, and nowhere

this yearning after the expanse is so well conceived and well described as in the Upanisads.

The finite is anxious to overcome its finitude. It is to get over the shortness of its being. It is a great revelation, that the spirit which shines in man is the spirit which illumines the Cosmos. And this revelation gives freedom. Freedom is the possession of Absolute, and unless man is installed thereto, his freedom is a shadow.

This consciousness is the "Paradise regained;" "the Paradise is lost" due to ignorance, to the spelling force that screens the Being in its transcendent identity and pristine purity. This identity allows no difference. Life is essentially creative and is indicative of an expressive necessity; but the Absolute

has no such necessity, and as long as life in us is expressive, it creates history, and more often this creativeness is thought to be our highest privilege. The Upanisads differ. They lift the Soul above creative urges and instal it to its nativistic identity.

Strange it may sound that the finite can feel its identity with the Infinite. But mysticism is nothing if it does not claim this simple truth, which appears strange because of its intimacy, new because of the familiarity. This truth is realized only when the depth of our being has been stirred and fathomed.

When the self is thus cut off from its finitude and finite hold, it may not have the wealth of experience, but surely it has the height of being. This being is not a mere potentiality, but is reality. Potentiality is the mark of finitude, but not of the Absolute. The Absolute is existence without inexhaustible potentiality and manifest actuality. It is being.

Analogy can be but an imperfect expression of this truth. "The stream lost in the Sea" is an inadequate description, for the finitude is more an accident than a reality. The immersing can hardly be an expression of the truth of identity. The identity is the supreme fact, it is not to be established. We have no fall from such a beatitude. It has been screened for the moment. This truth is momentarily lost and consequently we have to suffer from the sense of an "I" and lose ourselves in the mazes of attractions and distractions, and in the labyrinth of pleasures of a divided life.

Such an existence is a silent awakening. It is the complete destruction of illusion. It should be distinguished from the forms of oscillations often enjoyed in mystic life. The delicate urges felt in love and service and in the enjoyment are fine expressions of a heightened and

intensified life. The finite life is still active. The thread of division still runs. The siren song of life still deceives. And eloquent becomes the voice, when the approach is nearest the centre. Life entices the most when its spell is about to be completely dispelled, and it becomes restive to present all its sweetness and fragrance to mystify the vision that is clearing up.

Such experiences are infinitely sweet and immeasurably subtle, but still they belong to the life of expression and cannot compare to the impenetrable depth of the Calm. It surpasses the joy of creation, the quiet of absorption, the delight of concentration. Complete transcendence it is, full denial it is, of the mystic voices and mystic slumbering in the voiceless void.

IDENTITY AND CONTRADICTION

The Upanisads seem to lay more stress upon identity than upon contradiction. Spirit denies contradiction. Contradiction is the mark of finitude and illusoriness, but not of reality. Reality does not contradict itself. Contradiction may be consistent with immanent urge of growth and development. Growth implies the constant denial of previous stages, but surely this cannot be said of Reality. The mystic enjoys the life of contradiction, in the sense that the mystic life is infinitely elastic and does not bind itself to the rigidity and fixity of moral and intellectual conventions. This elasticity is the great promise of mysticism, and, therefore, it is supposed to be the dominating principle in the mystic consciousness. Contradiction can be a law of diffusion in mystic consciousness.

But must it be said that the identity in spiritual quiet is a distinct ideal, for the Upanisads have distinctly laid down the superiority of Absolute cons-

ciousness. The solitariness of the Absolute is the end of the quest. "Know that to be the great where nothing is seen, nothing known, nothing heard." "The Absolute is the vast, the Absolute is the immortal, the Absolute stands on its own glory." (*Vide Chhandhogya Upanishada—Seventh Chapter, 24th Part.*)

The freedom from expansion and contradiction in the stillness of the Absolute is naturally the ideal, for contradiction and diffusion fit in with expression, but not with the Absolute. The Absolute is identity and denies contradiction. The Upanisads certainly do not emphasize the fellowship of spirits, they make the boldest assertion that the finality in mystic consciousness is reached in the denial of differences, for difference cannot be true of spirit. Spirit is all sameness, and however rich the life of expression may be, it cannot compare to the sameness of the Absolute. Such sameness is enjoyable by the contrast it offers to the diversity and the richness of mystic life in expression.

This transcendence can be distinguished from the fine urges of becoming only when a discriminating sense of the different forms of intuition is reared up, otherwise the danger of sleep in the joy of life and expression may form almost an insurmountable barrier to realization, and the seeker may have his progress held back. The Upanisads therefore lay down the desirability of transcending the experiences following the realization of Saguna (Apara) Brahman and appreciating the transcendent One.

Spirit has its analytic expression in the finite and its synthetic expression in the Infinite : and beyond the expression it enjoys an identity. Contradiction is the shadow of being and is true of expression. Contradiction plays an important part in the expression, but no part in the transcendent. Expression is not

possible without self-alienation, and as such contradiction or self-alienation holds true in expression.

The law of contradiction is the key to the understanding of the order of appearance and an appearance is not true in the same sense as reality, for appearance subsists by self-contradiction. It has in it the necessity of denying itself and passing through infinite phases. Such necessity is inherent in self-alienation. Unity runs through them, still this unity is possible because the self-alienating process has not totally cut itself off from the identity immanent in it.

This law is certainly true of mystic life, for the life in its immanence has the same law to hold on, be it in gross or fine expression. Mystic life is the constant denial of the finite since it is a constant aspiration towards the infinite life. The denial may be partial or complete, but there is no doubt, the elasticity in life is not possible, if there is not the incessant shifting of the immediate and the constant receptivity to the successive phases of life and experience. The law of contradiction in mystic life affords the enjoyment of life in different phases.

So long as the spiritual life is a life in expression, contradiction has value and importance ; it brings out the full meaning of the concrete expression. Meaning follows upon contradiction, and so long as the spiritual life moves in contradiction we can find a meaning of it. Naturally contradiction is the law of concrete spiritual life. It finds its fullest expression in the life of love.

The Upanisads do not confine the spiritual life to expression, they lay more emphasis upon transcendence. And since contradiction is true of expression, it can be the best law of expression, but it cannot be reconciled to identity. The common tendency of synthesizing these aspects is erroneous, since

they are true in two different senses. Contradiction is true of spiritual becoming but the spiritual becoming is appearance, and not reality. Appearance endures in time, Reality transcends time. Hence the forms of apprehension also differ. And the timeless fact cannot be identical with the eternal duration. Therefore when the Upanisads lay down the truth of identity and the truth of contradiction in spiritual life, they do it in two distinct senses. If, therefore, there is a synthesis in spiritual life, it can be only in the life of immanence and not in transcendence. Identity is true of spiritual life in transcendence, synthesis is true of it in expression and immanence. Spiritual life in expression has a fundamental difference from the spiritual life in transcendence. The one always refers to the breaking of the hard crust of the finitude of the soul, the other refers to the complete denial.

The mystic life is rich in fine fruition and enjoyment, because it always brings a new vision, a new meaning, a new adjustment in experience: it reaches a fuller life through the constant unfolding of life and its meaning. It promises a fluidity of life.

Contradiction has a great force in the spiritual life. It sets aside the fixed ideas and formed habits of realistic consciousness, and creates in man the aspiration for the infinite life. The greatest drawback of the realistic logic is that it works under the pressure of hide-bound formulas, and does not see the value of elasticity following the constant shifting and denial of the finite references. Spiritual life always means transcendence and in fact is not possible unless the limiting references and restraining influences can be set aside. The finer meaning is conceived, the finer life is realized through the reception of the wider spirit and life by contradiction; and finally, the reception of the infinite

life is possible through the denial of the finite self, and in this self-denial the Truth of Tattwamasi emerges as the great truth in spiritual life.

Faced by the alternative of identity and contradiction, the Upanisads seem inclined to the former. The spring certainly is better than the fountain, and if pressed far, they would assert that the spring is the fountain, the difference is imposed by the intellect. The intellectual understanding of Truth necessitates a distinction between appearance and Reality, and between identity and contradiction, but in truth these distinctions do not arise, for Reality is the only fact, the only existence. The problem of appearance is a self-created problem of intellect, since intellect cannot see Reality, it raises the issues, which are no issues forthwith.

Contradiction gives us the flow and mobility of spiritual life and therefore mystic teacher like Ouspensky (*vide Tertium Organum*) has seen in it the true law of spiritual life, and this has led him to find the ultimate identity of man and God, for it is the contradiction that makes God to alienate Himself into man and urges man to deny himself to be a God again. Contradiction, the constant denial of position and negation, presents the spiritual life in its finest elasticity. It is hardly intelligible by the set categories.

Ouspensky sees in this unity of man and God, Tattwamasi, the highest essence of spiritual life, for the spiritual quest through constant denial establishes ultimately a unity between man and God, and unless this elasticity and urge is there, this possibility can hardly take place.

This is true of the concrete spiritual life where there is the constant interfusion in our beings, for the difference between the finite and the Infinite is not fixed and has been possible by con-

tradition, and a further contradiction due to an elevation in spiritual insight can set aside the distinction and bring unto man the vision of God and his identity with God.

Contradiction illustrates the truth of inversion in spiritual life. The highest concrete spiritual experience is centred in the law of inversion. Man wants to resolve himself into God, God into man. Inversion displaces the fixed difference between the soul and God and establishes the fundamental unity which is the search and refuge of spiritual life. Spiritual life in its ordinary expression cannot rise above the truth of inversion. But this law holds true of the spirit in life of expression; and those who conceive the spiritual life as essentially dynamic cannot see further beyond inversion in mystic ascent.

The law of inversion is the law of contradiction in its application to spiritual life. Contradiction or inversion cannot be final, it is only an expression of a deep-seated unity underlying the spiritual life in its expression.

The Upanisads (in most cases) have seen far above the truth of contradiction and inversion in spiritual life and are bold enough to sacrifice contradiction to identity in spiritual life. The religious consciousness is moved by the contradiction, for it seeks to go beyond the finitude of spiritual life to embrace the expansive life, and the religious life is nothing, if it is not expansive. And the embrative life of spirit must not allow external or internal difference and must deny the limited experience of the finite. The mystics of all ages affirm the feelings of unbounded vision and being, and this speaks the truth more of identity than of difference. The denial of contradiction in the ascent establishes identity. The identity which Ouspensky speaks of is the identity in

the dynamic expression of spirit, or the identity of spirit in its dynamical conception. But the identity which the Upanisads establish is the identity of Essence, which is established by denying the contradiction of spiritual expression.

The former gives us the infinite possibilities of spiritual life in expansion, the latter, the unique experience of transcendence of spiritual life. This identity is a *fait accompli*, the supreme fact of existence.

Poussin said that the Indian teachers did not recognize fully the importance and value of contradiction in life and thought. The Upanisadic teachers find the value of contradiction more in immanent consciousness than in the transcendent. Identity is a unique presentation, which is nowhere experienced.

Contradiction has two forms:—(1) Contradiction in expression, (2) Contradiction of expression. The former is the incessant denial of the aspects of presentations and constant shifting of them. This is true of the phenomenal changes, for the changes, though they have a history and a duration, are really momentary phases of the flow of becoming. They are constantly denied to create a history, and the constant denial keeps up the flow. Reality is not constant with concentration, far less with constant denials which contradiction implies.

Even this law holds true of religious consciousness. Religious consciousness is not unoften identified with the delight of fellowship with the Divine, but in this fellowship there is the constant denial of the finitude, for the finite cannot experience far less embrace the Infinite, unless the finitude is surpassed. And this elasticity of life has been the secret of the drawing power of religion.

But this elasticity only proves that

the distinction of the finite and the Infinite is hardly tenable and religious consciousness embraces the identity of spirit and discards false divisions. Rare is the visitation of such experience, and so long as life has not it, it is impelled by the force of contradiction in spiritual life. The finite cannot be large enough to enclose Infinite in its bosom, and the fact that it has the experience of unbounded being and knowledge only proves that the finitude is only temporary phase of our life.

When contradiction ceases to impel spiritual life, identity is felt, but it requires a high mental preparation before contradiction can be got over. It requires a new understanding, a new penetration. The penetration is to find out a freedom from elastic or shrinking consciousness and to get rest in the waveless Calm. And here begins the contradiction of expression, the contradiction of the original analytic and synthetic concentration. The idea of simultaneity and succession—the space-sense and the time-sense—dies out. The absence of simultaneity and succession is incompatible with the ordinary notions of space and time. “To know in this manner is therefore to free ourselves from extension and duration, to prolong the perception of the present beyond every assignable limit, to enjoy an eternal now, to lose oneself in an immensity without bounds” (*Les Maladies du Sentiment Religieux*, pp. 61-62; quoted in Prutt’s *Religious Consciousness*, p. 415).

The charge of Poussin is partially true not that the Indian mind cannot see the value of contradiction in life, but that the Indian mind sees further and feels deeper. Contradiction cannot be the finality in the life of spiritual realization, contradiction implies self-alienation. In spiritual life self-alienation should be replaced by self-realization,

and therefore the Indian teachers see that if contradiction is involved in self-denial in creation or emanation, it cannot be the law of spiritual realization. Spiritual realization implies a drawing in, an immersing in the centre. In the process of drawing in there is a sort of contradiction, contradiction of our finite history and expression—the life of concentration. But this makes us ready for the final realization. The mystics all over the world will testify to the silence of spiritual life, where the identity is felt and realized.

The Indian mind, therefore, exhibits the correct religious attitude when it emphasizes identity more than contradiction in spiritual seeking. Strictly speaking contradiction has no place in spiritual life, for spiritual life is essentially an even life, the contradiction is true of appearance, but not of Reality. Reality denies self-contradiction. The play of contradiction in spirit to keep up the richness and variety in spiritual life is only a metaphor. This is explaining Reality in the terms of appearance. Contradiction can play its part in time, but Spirit is above and beyond time, and the law of the temporal cannot be the law of the spiritual. This is the implication of the spiritual life; and mysticism makes this implication very clear. If the spiritual life in its expression has its full charm, value and attraction mystics would have not voiced forth the plunge into the Deep and the fixity in the centre. Life, therefore, exhibits the greatest truth in its centre than at its surface. Mysticism in its call to return to centre presses upon us the correct significance of life.

ILLUSION OF TIME AND CHANGE

Spiritual life, to be of any consequence, must rise above the illusions of time, change and difference. The three

go together. The empirical mind is dominated by these categories, and it is natural for it to read events and relation in the terms either of time or change. The Spirit transcends them all: otherwise it cannot be unique, no difference would be left between the empirical and the spiritual. This is clearly indicated in the Upanisads in the axiom of identity. To deny difference is the beginning of the spiritual consciousness, to realize identity is its fruition. The distinctions of space and time cannot obtain in the spiritual life, for these distinctions, if ever they are there, cannot establish the identity which is the true seeking of spiritual life. Spiritual consciousness differs from the sense of empirical consciousness in this that it installs identity in the place of the divisions of the latter. Spirit gazes beyond space and time.

The mystic consciousness has this superiority to the empirical consciousness that it is freed from the rigidity of the latter imposed by the conditions of space and time and their distinctions. Science and philosophy labour under the limitation of empiric or rational mind, mysticism breaks the limitation and apprehends the Great Beyond. What, therefore, is to a mystic consciousness an axiomatic truth, takes long to establish itself in science and philosophy. The Katha Upanisad says that the wise forsake the name and form and cross the sins and the miseries of the flesh and become freed from the knots of divided existence.

Spiritual life cannot seriously begin if the spirit cannot rise above the idea of development and history in time. A finite being can grow, it has a history. Spirit is eternally perfect, it cannot grow, but this idea is so foreign to us and seems to be so much opposed to our experience that in spite of all its simplicity, it takes long to realize its

truth and implication fully. And therefore, the transition from the realistic attitude to the transcendent consciousness appears so great that sometimes initiates fight shy of such an ideal. Hence it is often a perplexity and appears as a void because the wealth of life and experience is withdrawn.

The search for the Reality has passed various stages and phases, until it has got its rest in the bold conclusion—Tattwamasi—Thou art That. In the dialogue in Br. Ar. 2. 1 and Kausitaki, 4, it is accepted that Brahman is the essence of being not only of the cosmic phenomena, but also of the inner vital and psychic functions. The vision of the cosmic person of Rik. V, 10, 90, is displaced by the vision of the Atman in the Upanisads, and therefore the spirit of the latter is quite different from the former. The former sees the all-pervading existence in the external forces. The vision of the animated nature is different from the intuition of Self as the finest essence of existence.

The Brihadaranyaka gives also a picture of such a cosmic person. So also Chhandogya in some places—8.18. Such a vision has an importance, for it really dis-establishes the realistic viewpoint and stirs our psychic being with animation and inspiration. But still the vision is of the immanent. Being cannot give us that intuitive outlook which sees the identity of being irrespective of all differences. The former inspires a pantheistic or panentheistic conception of life. The mysticism, it induces, is nature mysticism which may pass into spiritual mysticism of the theistic type. Ramanuja and the Vaishnavic teachers are of this persuasion, and to them the nature mysticism of the Vedas is to be synthesized with the spiritual mysticism of the Upanisads to indicate their fundamental unity. The nature mysticism gives us the vision

of the cosmic person through the powers and the forces of nature; the spiritual mysticism is the vision of the cosmic person active in us and holding moral and spiritual fellowship with mankind. The former gives the idea of God in relation to nature, the latter gives the idea of God in relation to soul.

There is a distinction between the intuition of a cosmic person and the intuition of Atman. The cosmic person and Atman are not the same kind of reality, and their experiences are not identical. The former is an elevated feeling and inspiration, the latter, intuition. Feeling and intuition differ. Feeling or sentience is a kind of psychism, a finer working and stimulation of our mental being, intuition implies no psychism, it really transcends it. It is illumination without any stir on the inner dynamism. It is unique and unanalysable and no experience can compare to it, for it is an immediacy peculiar to itself in the sense of a non-relational experience. The immediacy of feeling is the immediacy below relations, the immediacy of intuition is the immediacy transcending relations. The former presents a unity, the latter an identity. The former idealizes life and its relations, the latter denies and transcends them. The former gives a fine feeling and exaltation, the latter calm.

There are texts which present side by side the cosmic person and the individual self and their identity. In Ch. V. Chap. (B, II. 14) VI, 1, 2, 9, 10, 12, 13.

These texts first give us the experience of the cosmic being and the individual being, the immanent principles underlying the cosmos and the psychic processes and then by a fine perception rise to the conception of the integrity of being. The idea of a unity of being does not inspire, for the texts are clear and positive about the identity of being.

In spiritual life the idea of a cosmic person meeting us all round is not thought enough, the texts are cautious to add that the vivifying principle which underlies nature is also the vivifying principle which underlies the vital-mental complex. These texts, should it be remembered, present the absolute truth of identity, for the spiritual life aspires to get over the falsity of division, and it is not clear how immortality can be realized if the sense of division still persists. The community of spirits maintains the distinctness of them, but the Upanisads plainly tell us that the Atman is Brahman, not in the sense of community, but in the sense of identity. No doubt, the cosmic being or force can inspire us, can widen our vision, can make our being more elastic, but this elasticity is still confined to the rhythm of the life immanent in spatial and temporal order and cannot rise to that vision which sees the identity behind space and time. If the rigidity of crude realistic consciousness has a rude shock in the rhythmic expansion of being, how can the process of expansion stop unless the finality is reached in the Absolute? The expanse felt in rhythm is the expanse of dynamic being. It is psychic expansion, as distinguished from the expansion beyond space, beyond psychism. The psychic expansion is of the mental-vital self, it can ultimately lead us to feel, enjoy and live the Cosmic Self. It can give us the cosmic consciousness—the Immense of the Spiritual Space, still such an existence cannot be said to be the ideal of the Upanisads. Though there are indications of such a life here and there in the Upanisads, still such a possibility cannot give the promise of identity. The expansion is still confined, though it can widen the range of our experience from pure sensitivity to highly spiritualized mentality. This expansion and elasticity do

not offer a quite new experience, though they open new channels of perception and new fields of vision. But they are still empirical, and impress the finer sensibilities and finer feelings. They do not and cannot deny mentation, the new meanings and values they present are implication of the old ones in a new setting of a delicate and refined sensibi-

lity. They may give ease and repose of the cosmic life, the fluidity of the higher planes of existence, but still they cannot penetrate the Calm which transcends the dance of life in the all-pervading space. The Upanisads are quite alive to it, in the emphasis they lay on the identity of being beyond divisions of space and time.

(To be continued)

GURU HARGOVIND AND GURU HAR RAI

BY PROF. TEJA SINGH, M.A.

GURU HARGOVIND

(Justice)

Enlightened, not passive, suffering was the rule under Guru Arjun. It was a very useful lesson which the nation learnt while on the road to responsibility. But it was not sufficient. To suffer patiently in defence of your cause is very noble; but until you have learnt to suffer for others' rights, you have not learnt much of responsibility. When does the spirit of democracy enter into the character of a nation? Not when it has learnt to cry up its rights in the face of other nations. Not when it has learnt to collect votes and decide by majorities. But only when its individuals have learnt to respect and fight for the rights of their neighbours.

This public spirit and fellow-feeling was the characteristic mark of the Sikhs of Guru Hargovind's (1595-1644) time. The Guru himself was, of course, an example of this character. When founding the cities of Hargovindpur and Kiratpur, he had the liberality to build mosques at his own expense for the use of Mohammedans. When he got released

from the fort of Gwalior, where he had been sent before any differences had arisen between him and the Emperor, his first thought was not to get away himself, but to get the same deliverance for the numerous Rajahs who had been co-prisoners with him in the fort. He is still remembered there as the Bandichhor Baba, or Holy Liberator. On another occasion, the Guru refused to partake of the honey which had been first demanded by and refused to Kattu Shah, a Sikh in Kashmir. The story of Bhais Sadhu and Rupa, who, even when most thirsty, would not drink cool water because somebody else deserved it more, shows how effectively the Sikhs had learnt to sacrifice their own interests for those of others. By the time of the sixth Guru, it had become an established custom that if anybody desired a gift from Heaven he would mention it before a company of Sikhs, who would come together and pray for him, the Guru himself joining in the service. According to the *Dabistan-i-Mazahib*, even the Guru in his own case would request his followers gathered in a meeting to pray for

him. There began our congregational prayers, which, beside increasing religious fervour, strengthened the spirit of co-operation and unity.

The Sikh nation at that time was numerically small, but spiritually great. It had acquired an intensity of character, which steeled it against all tyranny and corruption. "The order of the Merciful has gone forth that no one shall molest another."¹ And the Sikhs had been sufficiently prepared to understand what that order meant for them. The forces of good had been organized, and were now to be put in action against the forces of evil. The weak must not be allowed to be trampled under foot by the tyrannous. Justice must be secured even to the poorest. For, "nobody was without some worth."²

This was the vocation of the Sikhs under the sixth Guru.³ They were no less saintly than before, but they were brave withal, and we never hear of their being defeated even once by the overwhelming numbers of the enemy. They had become a nation of heroes. Greatness had come and did not find them unprepared. They met it without flinching, without lowering themselves, knowing what the fourth Guru had said, "Those whom God gives greatness, receive homage from the world. Why should we fear it coming, when we do nothing in selfishness? It is only God's glory that increases thus."⁴

GURU HAR RAI

(*Mercy*)

But "the abuse of greatness is, when it disjoins remorse from power." The

¹ *Sri Rag*, V.

² *Gauri Guareri*, V.

³ Bhai Gurdas says about him: "The breaker of enemy's ranks, the brave, heroic Guru is yet a philanthropist."

⁴ *Gauri ki Var*, IV,

Sikhs had learnt to fight for Justice: but, when the struggle was long continued, there was a danger of their becoming harsh in character. The sternness of Justice must be tempered with Mercy. "He who the sword of heaven will bear, should be as holy as severe." Guru Har Rai's (1630-1661) motto was: Be tender to all things—even flowers. One day, in his childhood, while passing through a garden, his loose, flowing robe broke away some flowers and scattered their petals on the ground. The sight was too much for him, and brought tears to his eyes. Thenceforward he always walked with his skirts tucked up, and resolved for the future not to harm anything in the world.

When he grew up, he carried the same heart with him. He was very fond of quoting Farid's lines:

"All men's hearts are jewels: it is wicked to distress them. If you desire to see the Beloved, grieve no man's heart."

He said, "The temple and the mosque may be repaired or renewed, but not a broken heart."

He would always question his visitors as to whether they kept free kitchens and shared their food with others; and nothing would please him better than to confer benefits. It was from him that the ancestors of the rulers of Patiala, Nabha and Jind received the blessing of royalty. They had come as beggars, and went away with the promise of kingship.

Guru Har Rai was the most magnanimous of men: and yet we must not forget that he was a soldier, a strong, self-respecting man. By way of protesting against the tyrannies of Aurangzeb, he vowed never to see his face, and, even when summoned, he totally refused to appear before him. The quality of mercy is most genuine, when

it is practised by a man who feels his strength, and yet suppresses himself, and is tender. "Nanak, life is most fruitful when we meet with those who practise humility and gentleness, even

when they are strong."⁵ It was well ordained that the teaching of Mercy should come after the teaching of Courage. For a coward is often the cruellest of men.

THE SPIRITUAL PROBLEM OF MODERN MAN

BY C. G. JUNG

(Concluded from the last issue)

NEW OUTLOOK OF RELIGION

I have not gone too far when I assert that modern consciousness in contrast to the nineteenth century, now turns with its most treasured and deepest expectations to the soul and not in any recognized traditional way of faith, but in the Gnostic sense. That all these movements give themselves a scientific character, is not merely grotesque nor just a mask as I indicated above, but a positive sign that they mean "science," i.e., knowledge, and mean it in strict contrast to the essence of Western forms of religion, namely faith. Modern consciousness has a horror of faith in dogmatic postulates, and also of religions based on them. It accepts them only in so far as their knowledge-content apparently harmonizes with the subconscious phenomena that have been experienced. It wants to know, that is, to have basic experience. As you have perhaps read, Dean Inge of St. Paul's has recently called attention to a similar movement in the Anglican Church.

The age of discoveries, whose close we have perhaps reached with the complete investigation of the earth, no longer wants to believe that the Hyperboreans dwell in a happy land of sunshine, or something of the sort, but it wants to know, and to have seen for itself what

existed beyond the boundaries of the known world. Apparently our age sets itself the task of discovering what are the psychical facts beyond consciousness. The question of every spiritistic circle is: What takes place when the medium has lost consciousness? The question put by every theosophist is: What will I become on higher levels of consciousness, that is, beyond my present consciousness? The question of every astrologer is: What are the effective forces and determinants of my fate over and beyond my conscious view? The question of every psycho-analyst is: What are the unconscious main-springs of the neurosis?

The age wants to experience the soul itself. It seeks original experience and therefore sets aside all pre-suppositions, and at the same time makes use of all existing suppositions as a means to the end, and thus it uses recognized religions and science. Formerly, a slight shudder ran down a European's back if he looked a little more deeply into these pursuits, for not only did the objects of this so-called investigation seem dark and uncanny to him, but the methods appeared to him as a shocking misuse of his finest spiritual achievements. What does the technical astronomer

⁵ Sri Rag, I.

say, for example, to the fact that to-day at least thousands more horoscopes are made than three hundred years ago? What does the philosophical interpreter and teacher say to the fact that the modern world, in comparison to the antique, is not poorer by one superstition? Even Freud, the founder of psycho-analysis, has taken the utmost pains to bring out into garish light the dirt and darkness and evil of the subconscious mind, and to show that the world should give up any pleasure in seeking there anything other than nonsense and trash. He has failed in the attempt, and it has even happened that the warning has had the opposite effect, and has caused wonderment at the filth, a phenomenon in, and for itself, perverse and inexplicable, were it not that for these people too, the secret fascination of the soul lies behind it all.

There can be no doubt but that since the beginning of the nineteenth century, since the memorable period of the French Revolution, things pertaining to the psyche have gradually, and with ever-increasing power of attraction pressed to the fore-ground of the general consciousness. That symbolical gesture of the enthronement of the goddess Reason in Notre-Dame seems to have meant to the Western world something similar to the hewing down of Wotan's oak by the missionaries, for then as now, no avenging lightning struck down the transgressor.

LIGHT FROM THE EAST

It is indeed more than a mere jest of world-history that just at that time, a Frenchman, Anquetil du Perron, was living in India, and at the beginning of the nineteenth century brought back a translation of the *Oupnek'hat*, a collection of fifty *Upanishads* which gave the West its first glimpse into the mysterious

spirit of the East. For the historian this is an accident independent of any historical causality nexus. My judgment as a physician however, can see nothing accidental in it for it all happened according to the psychological rule that is of unfailing validity in personal life: For every important element that is robbed of its value in the conscious, and is therefore lost, a compensation arises in the unconscious. This occurs according to the law of the conservation of energy, for our psychical processes are also energetic phenomena. No psychical value can disappear without being replaced by its equivalent. This is the heuristic, fundamental principle in daily psychotherapeutic practice, never failing and repeatedly confirmed. The physician in me finds it impossible to look on the psychical life of a people as being outside fundamental psychological rules. To him, the soul of the people is merely a somewhat more complex structure than the soul of the individual. And moreover, looking at it from the other side, does not a poet speak of the "peoples" of his soul? Quite correctly as it seems to me, because our soul contains something that is not the individual, but the mass, collectivity, humanity in fact. Somewhere or other, we are part of a single great soul, a single great man, to speak in Swedenborg's terms, and just as the dark thing in me an individual calls out what is light, so too does it happen in the psychical life of the people. The dark nameless force that streamed together destructively in Notre-Dame commanded the individual also; it struck Anquetil du Perron, in whom it provoked an answer that became part of world history. From him has come the yet incalculable spiritual influence of the East. Let us beware of underestimating this influence! We see little of it on the intellectual surface

of Europe, a pair of philosophy professors, some somber celebrities like Madam Blavatsky and Annie Besant with her Krishnamurti. These influences seem to be separate little islands rising above the sea of the masses, but in reality they are the peaks of important, under-sea mountain-ranges. The Philistine of culture believed till quite lately that he could smile down on astrology as something long since exploded, but now coming up from below, it stands to-day close to the doors of universities from which it was withdrawn three hundred years ago. The same holds true of the ideas of the East. They gain a foothold in the masses below, and grow gradually up to the top. Whence came the five or six million Swiss francs for the anthroposophic temple in Dornach? Certainly not from an individual. Unfortunately there are no statistics which could show accurately how many confessed and silent theosophists there are to-day. What is certain only is that the number reaches several millions. To this are to be added several million spiritualists of Christian and theosophical denomination.

RENEWALS FROM BELOW

Great renewals never come from above, but always from below, just as trees never grow down from heaven, but always up from the earth, even if their seeds once did fall from above. The upheaval of our world, and the upheaval of our consciousness, are one and the same thing. Everything becomes relative and therefore questionable. While the conscious hesitatingly and doubtfully looks at this dubious world, where there are rumblings about peace-and-friendship-pacts, about Democracy and Dictatorship, Capitalism and Bolshevism, the soul yearns for an answer to the turmoil of doubt and

uncertainties. Those who have most given themselves up to the urge of the soul come from the more obscure strata of society. They are the much derided silent people, less infected by academic prejudices than the more brilliant leaders. Looked at from above, the urge is often a disappointing or laughable comedy, but it is significantly simple, simple like those once called blessed. For example is it not moving to see even the most patent psychical nonsense gathered together in foot-thick archives? The most inadequate stammerings, the silliest actions, the emptiest flights of phantasy have been brought together as *Anthropophyteia* with scrupulous scientific conscientiousness by Havelock Ellis and the Freudians. They have been collected in serious treatises and accorded all scientific honours, and their reading public spreads over the whole circle of white culture. Whence this zeal, this almost fanatical honouring of things beyond the pale of good taste? It is because they are psychological, they are soul-substance, and therefore as precious as handwriting-fragments rescued from ancient ruins. Even what is hidden and evil-smelling in the soul is valuable to the modern because it serves him towards a goal—To what goal?

Freud has given in his *Interpretation of Dreams* the motto: *Flectere si nequeo superos, Acheronta movebo*. If I cannot bend Olympus, I will at least set Acheron in an uproar—to what purpose indeed?

THE GOAL

Our gods are the idols and values of our conscious world that have to be dethroned. Nothing so discredited the ancient gods as their scandals. History repeats itself: we dig into the mistrusted background of brilliant virtues and incomparable ideals, with the

triumphant cry : These are your gods, a false front made by mortal hand, and defiled by human depravity ; a whited sepulchre, full of carrion and filth. A long familiar note is sounded, and there come again to life words one never digested when being prepared for confirmation.

I am of the earnest conviction that these are not accidental analogies. There are too many men to whom Freudian psychology is dearer than the Bible, and to whom Bolshevism means more than civic virtue. And yet all these people are our brothers, and in each of us there is at least one voice that agrees with them, for in the last analysis we are all parts of one soul.

The unexpected result of this spiritual tendency is that an uglier face is put upon the world so that no-one can love it any more, nor can we any longer love ourselves, and finally there is nothing more in the outer world to entice us away from our own souls. Taken in the deepest sense this indeed is the result that was aimed at. What else does theosophy mean with its doctrine of Karma and reincarnation except that this world of appearance is nothing but a transitory, moral, health-resort for the immature ? True it makes the immanent meaning of the present-day world relative by a different technic, in that it promises other higher worlds without making ugly the world as it is, but the result remains the same.

All these ideas, judged by established rules, are extremely unacademic, but they seize modern consciousness from below. Is it again an accident of analogy that Einstein's relativity theory, and the newest atomic theory, bordering on super-causality and invisibility, become the possessions of our thought ? Even physics flees our material world. It is no wonder, I think, if modern man falls back inevit-

ably upon his psychical reality, and expects from it the security the world denies him.

SELF-DECEPTION OF THE WEST

But with the soul of the West things are precarious, all the more precarious in that we still prefer the illusion of our inner beauty to the unvarnished truth. The Westerner lives in a veritable cloud of self-deception, which is designed to veil his real face. But what are we to peoples of a different colour ? What do China and India think of us ? What does the black man think of us or those whom we have destroyed with brandy, venereal diseases and general land robbery ?

I have an Indian friend who is a Pueblo Chief. We were once speaking confidentially about white men, when he said : "We don't understand the whites ; they are always wanting something ; they are always restless, always seeking something. What are they hunting for ? We don't know. We cannot understand them. They have such sharp noses, such thin cruel lips, such lines on their faces. We think they are all crazy."

My friend had recognized, without being able to name it, the Aryan bird of prey and his insatiable lust for booty, the thing that takes him all over the world, into countries that concern him not at all. The Indian had moreover noted our insanity which, for instance, flatters itself that Christianity is the only truth, the white Christ the only Redeemer. We even send missionaries to China after we have set the whole East at loggerheads by our science and technic and then forced tribute out of them. The stamping out of polygamy by the missions has developed prostitution in Africa to such an extent that in Uganda alone twenty thousand pounds

yearly are expended on anti-venereal measures, and furthermore the campaign has had the worst possible moral consequences. The good European pays missionaries for these refreshing results. Shall we mention the really frightful tale of sorrows of the Polynesians and the blessings of the opium trade?

Thus does the European appear outside his moral smoke-screen. It is small wonder that the digging out of our soul is at first almost like undertaking excavations for a canal. Only a great idealist like Freud could devote a whole life-work to this unclean task. In our psychology, then, acquaintance with the real soul begins to all intents and purposes with the most repellant end, namely, with the things we do not wish to see.

LIGHT OUT OF NIGHT

But if our soul consisted only of things evil and useless, a normal man could not by any power in the world be induced to find anything attractive in it. This is why people who can see in theosophy nothing but a lamentable intellectual superficiality, and in Freudianism nothing but lust for sensation, prophesy a rapid and inglorious end to these movements. But they overlook the fact that at the base of these movements is a passion, namely the fascination of the soul which will hold to these forms of expression until they are surpassed by something better. Superstition and perversity are fundamentally the same. They are transition forms of an embryonic nature out of which new, more mature forms, will develop.

The spectacle of the Western subconscious mind is little inviting either from an intellectual, a moral or an aesthetic standpoint. With unrivalled passion we have built up a monumental

world about us, but just because it is everywhere so tremendous, all that is great lies outside, and on the other hand, what we find in the depths of the soul must necessarily be as it is, namely, impoverished and inadequate.

I realize that I have gone beyond collective consciousness in what I say. The insight into these psychological facts has not yet become a common possession. The Western public is only on its way to this point of view, against which one rebels violently for reasons readily understood. We have been impressed by Spengler's pessimism, but the impression is chiefly felt in pleasant, circumscribed academic circles. Psychological insight, on the other hand, touches on what is painfully personal and therefore comes up against personal resistances and denials. I am far from considering these resistances as meaningless. Far from that, they appear to me as a healthy reaction against something destructive. All relativism when taken as the superior and final principle works destructively. Therefore, if I call attention to the dismal aspect of the subconscious mind, it is not in order to lift a warning finger of pessimism, it is rather that I point to the fact that the unconscious, irrespective of its terrifying aspect, exerts a powerful attraction, and not only on diseased natures, but upon healthy positive spirits. The background of the mind is nature and nature is creative life. It is true that nature tears down what she builds up, but she builds it again. What the modern relativism destroys in values in the visible world will be given us again by the soul. At first we see only the descent into what is dark and ugly, but whoever cannot bear this sight will never create what is brilliant and beautiful. Light is always born out of night, and no sun ever remained standing in heaven be-

cause an anxious, human longing clung to it. Has not Anquetil du Perron's example shown us how the soul drives away again its own darkness? China certainly does not believe that it will be destroyed by European science and technic. Why should we believe that the secret spiritual influence of the East should destroy us?

THE EAST LIKELY TO OVERWHELM THE WEST

But I forget that apparently we do not yet realize that while we can shake to its foundations the material world of the East with our superior technical ability, the East with its superior spiritual ability can bring confusion to our spiritual world. The idea has never come to us that while we are overwhelming the East from without it can seize us within. Such an idea seems almost insane to us because we can only think of causal connections, when we cannot see our way to making a Max Müller, an Oldenberg, a Neumann, a Deussen, or a Wilhelm responsible for the confusion of our spiritual midway position. But what does the example of Imperial Rome teach us? With the conquest of Asia Minor, Rome became Asiatic, Europe in fact became infected by Asia and is still to-day. Out of Cilicia came the Roman military religion, the Mithra cult, which reached from Egypt to cloudy Britain, and out of Asia came Christianity also.

We have not yet quite realized that Western theosophy is a dilettante imitation of the East. Astrology, the daily bread of the East, we are just taking up again. Sexual investigation, begun for us in Vienna and England, has excellent Hindu fore-runners. Thousand-year-old texts from there instruct us in philosophical relativity, and the summation of Chinese wisdom is based

exclusively on a supercausal standpoint only just divined by us. And even certain complicated new discoveries of our psychology are to be found recognizably described in ancient Chinese texts, as Professor Wilhelm himself has lately shown me. What we hold to be a specific Western discovery, that is, psycho-analysis and the trends of thought stimulated by it, is only a beginner's effort in comparison with what in the East is a practised art. It should be mentioned that the book drawing the parallelism between psycho-analysis and Yoga has already been written by Oscar A. H. Schmitz.

The theosophists have an amusing concept of Mahatmas who are sitting somewhere or other in the Himalayas or Thibet and from thence inspire and lead the spirits of the whole world. In fact so strong is the influence of the Eastern attitude toward magic that mentally normal Europeans have assured me the good part of what I say is inspired by the Mahatmas, without my knowledge, and that my own personality counts for nothing. This mythology, widely spread and firmly believed in the East, is like all mythology, far from being nonsense, but is a very important psychological truth. The East seems in reality to be active in the cause of our present spiritual transformation. But this East is not any Thibetan Mahatma monastery, it is chiefly within us. It is our own soul that is at work to create new spiritual forms, forms containing spiritual realities which must put a wholesome damper on the Aryan man's limitless lust for gain. There is indicated something of that limitation of life which in the East has developed into a questionable quietism, something perhaps, of that stability of existence which necessarily ensues when the demands of the soul become just as pressing as the

needs of external social life. Yet in this age of Americanism we are still far removed from anything of the sort, and stand, as it seems to me, only at the beginning of a new culture. I would not like to assume the role of prophet, but one cannot try to sketch the spiritual problem of modern man without mentioning the yearning for rest bred out of the condition of unrest, the longing for security in the midst of insecurity. Out of wants and necessities grow new forms of existence, and not out of ideal demands or mere wishes.

A SIGNIFICANT PHENOMENON

In the fascination the soul has for modern consciousness I find the kernel of the present spiritual problem. Looked at pessimistically, it is a phenomenon of decay, on the other hand looked at optimistically, it is the hopeful germ of a possibly deep change of the Western spiritual attitude. In any case it is a phenomenon of great significance, all the more worthy of attention in that it is rooted in wide reaches of society, and all the more important since it stirs those irrational, and, as history proves, immeasurable instincts of the mind which transforms the life of peoples and cultures in unforeseen and secret ways. It is these forces, to many people still invisible to-day, which lie behind the psychological interests of our time. The fascination the soul exerts is fundamentally not an abnormal perversity, but so powerful an attraction that it cannot be frightened even by things offensive to good taste.

Along the great thoroughfares of the world everything seems withered and wasted; therefore the searching instinct leaves the well-trodden ways and turns to the bye-paths, just as the man of antiquity freed himself from his Olympian world of gods, and ferreted

out the Asiatic mysteries. Our secret instinct seeks this hidden thing outside, in that it takes up Eastern theosophy and Eastern magics, but it also seeks it within in that it looks reflectively upon the background of the soul. It does this with the same scepticism and the same radicalism with which a Buddha, in order to attain the uniquely convincing primordial experience, put aside his two million gods as irrelevant.

AN OPTICAL ILLUSION?

And now we come to the last question: Is what I have said of modern men really true? Or is it perhaps an optical illusion? Without a doubt to the minds of millions of Westerners the facts cited by me are quite unimportant accidents, and for very many highly cultured people they are only lamentable mistakes. What, for instance, did a cultured Roman think of Christianity which spread first among the lower levels of the people? To many, the Western God is personally just as living as is Allah beyond the Mediterranean Sea, and the one believer holds the other for an inferior heretic to be endured sympathetically for lack of any other course of action. A clever European is moreover of the opinion that religion and the like is quite suitable for the people and for the feminine feelings, but is to remain absolutely in the background when compared with immediate economic and political questions.

Thus all along the line I am given the lie, like one who, out of a cloudless sky prophesies a thunderstorm. Perhaps a thunderstorm is below the horizon—perhaps it will never overtake us. But the questions of the soul always lie below the horizon of consciousness, and when we speak of spiritual problems, we are really talking about things on the borderline of

visibility, of most intimate and delicate things, of flowers that open only in the night. By day everything is clear and tangible, but the night is as long as the day and we live in the night also. There are people who have bad dreams that even spoil the day for them. And the life of the day is for many people so bad a dream that they long for the night when the soul awakes. It seems to me indeed as though there are especially many people like that to-day, wherefore I think the modern spiritual problem is conditioned as I have described it. I must reproach myself with one-sidedness in that I pass by in silence the soul of our temporal world of which most people speak. I do so because it is an open book to all. It expresses itself in inter-or super-national ideals embodied in Leagues of Nations and the like, as well as in sport and finally in a telling way in the cinema and in jazz. These are characteristic symptoms of our time which unmistakably extend the humanitarian ideal to the body. Thus sport means an unusual valuation of the body, which is still more emphasized by the modern dance. The cinema on the other hand, like the detective novel, makes possible a harmless experiencing of all those excitements, passions and phantasies, which in a humane decade must of necessity be repressed. It is not difficult to see how these symptoms hang together with the psychic situation. The fascination of the soul is nothing other than a new self-consciousness, a retrospective view of fundamental human nature. It is no wonder that at the same time the body, which for so long suffered depreciation in contrast to the spirit, has again been discovered. At times one feels almost tempted to speak of the vengeance of the body at the cost of the spirit. When Keyserling in a grotesque way denounces the chauffeur

as the culture-hero of our time, he has not by any means shot beside the mark. The body raises its claim to equal recognition, indeed it exerts a fascination like that of the soul. If one is still caught by the old idea of the opposition between mind and matter, this condition means a split, an unbearable contradiction. But if we can reconcile ourselves to the mystery whereby the soul is the inner life of the body, and the body is the outwardly revealed life of the soul, the two being really a unity, then we can also understand how the struggle to transcend the present level of consciousness leads through the unconscious to the body, and conversely, how the belief in the body can only subscribe to a philosophy which does not deny the body in favour of pure spirit. This prominence of psychical and bodily demands in contrast to a former time when they were not so emphasized, although apparently like a phenomenon of disintegration, may also mean a rejuvenation, for as Hölderlin says :

"Wo Gefahr ist
Wächst das Rettende auch"*

And we actually see how the Western world begins to strike a much more rapid tempo, the opposite of quietism and world-fleeing resignation. In extreme contrast begins to form a tension between outer and inner, or better, between objective and subjective, perhaps a last race between aging Europe and youthful America, perhaps a healthy or dubious effort to flee the power of darker laws of nature, and to conquer a yet greater, yet more heroic victory of awareness over sleep.

A question which history will answer.

After all these audacities let me return to my original promise of not

*"Where there is danger
The saving thing also grows."

wanting to forsake modesty. My voice is only one voice, my experience only a drop in the sea, and my knowledge no greater than the limits of a micros-

copic field of vision; my spiritual eye is a tiny mirror that reflects one of the smallest corners of the world, and finally my idea—a subjective confession.

A LETTER TO THE EDITOR

BY DR. TARAKNATH DAS, M.A., PH.D.

To

The Editor of the *Prabuddha Bharata*,
Mayavati, Almora, Himalayas.

My dear Swamiji,

I read with great interest the article on "Worse Than the Battle of Plassey," published in the *Prabuddha Bharata* of June, 1931. There is no doubt that when English was introduced as the medium of education (especially higher education) in India, it was a great defeat for Indian cultural life. But this was possible, because at that time Indian life as a whole was bankrupt. Indian people should not place all the blame on the shoulders of British officials for this calamity; on the contrary they should apply the teachings (of self-examination) of the Bhagavat Gita and recognize the fact that the utter lack of honesty in leaders and flagrant treachery and hypocrisy on their part, brought about India's political and cultural downfall. Recognizing the sad truth, Indians, like the Vishad Yogi of the Bhagavat Gita, should acquire new power to "make a victory out of this defeat." This can be achieved through the application of the teachings of the Bhagavat Gita in the field of cultural regeneration of India.

Yes, intellectual slavery of the people of India is no less heart-rending than

her political condition. But the change can be brought about through the application of the teachings of the Vedanta in practical life. Indian scholars cannot think of boycotting English, German or other languages of great culture; but what they can do is to assimilate the best in the various fields of cultural life of other nations whose tongue is foreign to the people of India. Along with it, they should do their share in augmenting the output of Indian literature of value. It means that they will have to write books in Indian languages; and they will have to concentrate in creating conditions which will enable them to impart higher education through the medium of Indian vernaculars. Several centuries ago, many Chinese scholars came to India to acquire all that was best in Indian culture. They on their return to their native land translated many Indian works and enriched Chinese culture. During the last fifty years the Japanese have enriched their culture by translating all the good books published in Western countries. The great Western nations are anxious to assimilate all that is best in the East. Swami Ashokananda's essay on *The Influence of Indian Thought on the Thought of the West*, shows that the Western scholars were willing to accept the best of Indian thought and spread it through

their own works. Let this be acknowledged that there is a decided lack on the part of Indian educators and cultural leaders to assimilate the best of the West and incorporate that in Indian literature. In the case of the Ramakrishna Mission, it has done considerable work in spreading Indian thought before the English-speaking world. The Theosophical Society and other organizations have done the same. But the time has come for Indians to make a systematic effort to increase the value of Indian literature.

Regarding the low ebb of spiritual life in India, the blame lies with Indian leaders—her supposed spiritual leaders—who hugged “Tamasic life” and talked of Mukti and Nirvana. They tried to ease their conscience by speaking of lack of spirituality in the West. Let us face facts. The curse of *untouchability* which might be regarded as a negation of the dignity of life, still retains the privileged position among a certain section of Hindus. They even try to invoke the great humbug of “spiritual interpretation” of this accursed outlook of life. Western culture has not imported “untouchability” in Hindu social life. It is the spiritual degradation of the Hindus which made it possible for untouchability to acquire a significant position in Hindu social life. Swami Vivekananda in his memorable speeches—*From Colombo to Almora*—denounced this cancer in Hindu spiritual life. For spiritual and cultural regeneration of India, every man and woman who believes in “God-in-man” should try to eradicate the curse of untouchability which is a terrible hindrance to true spiritual life.

Some Indian teachers see lack of spiritual life in every expression of material progress. But this attitude is wrong even if it comes from a Mahatma.

Narrow puritanism, like sectarianism had no place in the spiritual life which was the ideal of the sages of India. They did not preach of mere ascetism; but they upheld Dharma, Artha, Kâma and Moksha. They pointed out that the great Janaka was a Râjarshi; and it required greater spirituality to become a Râjarshi than to be a mendicant.

I hold that in the days of real spiritual ascendancy of India, there was Indian supremacy in the field of science and material prosperity. In the new dawn of Indian awakening, there are signs of real rejuvenation. In Acharya P. C. Ray we see an example. He lives the simple life of a sage, but as the founder of the new school of Indian Chemists, he is ever active in spreading scientific knowledge; the Bengal Chemical and Pharmaceutical Works and other industrial enterprises sponsored by him are aiding the people to solve the problem of poverty. Acharya Ray is a real sage because of his lofty personal life. He is a sage because he is endeavouring to spread “knowledge.” He is a sage because he is anxious to ameliorate human misery by reducing poverty. India needs more of this type of spiritual leaders.

India’s degradation came as the result of the awful Karma of the nation. A Vedantist never acknowledges defeat; he is never a pessimist. He believes in making “victory out of defeat,” through true “Purushakar,” i.e., conscious efforts for creating better conditions. Away with the filth of degradation in Hindu society and let us all work to bring about that change which will be a great heritage for Humanity.

TARAKNATH DAS,
Baden-Baden, Germany.

June 23, 1931.

AFTER THREE YEARS' STAY IN INDIA

BY MADELINE R. HARDING

At the end of nearly three years in India it is good to look back and consider how far one's present view on certain matters harmonize with those formed before leaving England. So often when one becomes personally familiar with scenes and conditions, which previously were looked at from a view-point of thousands of miles away, one is apt to lose some of the enthusiasm, some of the idealism with which one had surrounded people and things. There are many matters which might be briefly reviewed—for instance, the poverty of India. In England one could never have visualized such a condition of poverty and disease as exists. But it is not these negative conditions and their apparent causes upon which one would like to dwell, but upon the positive views formed and the ideals entertained, particularly with reference to the religious life of India.

Several years ago, before ever the thought of leaving England would have seemed at all possible, a definite conclusion had been come to that the one great need of England was an understanding of the broad basis of the Advaita Vedanta teaching and that only in that understanding could she find her own soul; that only in that understanding could the misery and discord of the world be helped; that only in that understanding could there be a true bond of fellowship between England and India and the world.

The extraordinary ignorance of Western people generally on most matters relating to India, particularly on the subject of religion—the phase which had become so dear after coming

into touch with Swami Vivekananda's works, struck one with wonder. How could missionaries, to take only one class of persons, have been living in India and travelling backwards and forwards for a century or so, and yet the British people remain adamant in the belief that India was one of the heathen nations to be included in our missionary hymns and prayers and appeals? With what gusto one used to sing those missionary hymns and with what gusto thousands sing them to-day, firmly believing that

“They call us to deliver
Their land from error's chain.”

One now longs that these Christians, many of them truly earnest souls, could know something of the wonderful spiritual teaching of India and get some realization of what they could learn of her.

Church dogmas are surely largely responsible for the misunderstanding which exists between East and West. The doctrine of the Atonement made by Jesus the Christ is perhaps the greatest stumbling block. According to Christian teaching all men must believe in this in order to obtain salvation. They must believe, too, that God looks upon all the righteousness of man, no matter how holy and self-sacrificing a man's life may be, as “filthy rags.” They must believe that God can behold man only when washed in the blood of Jesus Christ, who on the Cross shed that blood for the remission of the sins of the world. And yet Jesus himself made no such claim. He said, “I can of mine own self do no-

thing." And He said, "Call me not good, there is none good but one and that is God." If ever there was a true Advaita Vedantist, it was Jesus the Christ! If only Christians would preach the *At-one-ment* which Jesus came to manifest to mankind and not atone-ment!

Another point which has been emphasized since coming to this country has been that, if only missionaries had some knowledge of the spiritual life of India and a little realization of the ignorance of the ordinary Britisher in matters concerning India, they would surely, make a point of not perpetuating the blunder of Christopher Columbus. So much misunderstanding of India would be avoided if missionaries from the interior of South America, for instance, where they have been working amongst the most uncivilized tribes, when speaking to large congregations in the Churches in England, would not refer to these tribes as *Indians*. On several occasions one has felt absolutely convinced that only a handful of people have distinguished them from the real Indo-Aryan. The name Indian meant just one and the same thing to them. After one such address it was impossible to refrain from remonstrating with the preacher and to say that, considering the ignorance which existed about India, it was only right that they should refer to such people as such and such a tribe in Central South America. He agreed it might be better.

Is it any wonder that the writer was once asked whether the Indian people are very wild now! or that a doctor in big practice was surprised to learn that any Indian could read or write!

At the end of three years here one finds that the views formed on the important question of religion are greatly emphasized. As one has be-

come more closely acquainted with even a small part of the spiritual knowledge of India, and as, on the other side, the instances of ignorance have been multiplied, the more one feels certain of the view formed long ago, that the great need of the present time, is propaganda work in England (not political, there are plenty of people to talk politics) but propaganda work dealing with Indian civilization and her spiritual understanding.

England may be material in her outlook but all the same she is greatly influenced by her religious leaders. Men who have no religious convictions are largely led by Church teaching, without thinking for themselves. Only a little while ago in Calcutta an English business friend expressed horror when told that another had not been Christened as a baby, according to the Church of England rites. The conversation passed on to other matters, when something being said about life after death aroused the greatest indignation in this same man, who said, "I don't want to hear that nonsense; at death all is ended." Yet this man was horrified that his friend had not received Christian baptism!

These people are, of course, to a great extent, a class by themselves—those who appear to look upon the Church as a respectable social organization. They respect and outwardly follow its commands. They will even take upon themselves vows of *renunciation* on behalf of an infant about to be baptized. In reply to the solemn question asked by the priest, "Dost thou, in the name of this child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?" they boldly answer, "I renounce them all." Imme-

diately afterwards this renunciation is frequently celebrated by drinking alcohol, dancing and feasting. How different from the renunciation one has personally beheld in India! At this same baptismal ceremony these sponsors have to confess their faith in many things, even in the impossible. They are asked, "Dost thou believe in the Holy Ghost; the holy Catholic Church; the Communion of Saints; the Remission of sins; the *Resurrection of the flesh*; and everlasting life after death?" And they boldly reply, "All this I steadfastly believe."

But notwithstanding those to whom religion is more or less merely a respectable form because they have no personal experience of anything higher, there is a great community in England who, although holding what many of us look upon as mere creeds and dogmas, try to put into practice Christian teaching as they have been taught to look at it. They earnestly believe that there is no salvation for anyone who does not accept Jesus as the only Saviour, and that only by an act of faith in believing in His atonement can man be saved. These people, except in rare instances, have no knowledge of any religion but their own and, of course, India being a heathen nation, it would never have occurred to them that she had any contribution to make! Missionaries have told them all that is necessary to know about India! These people earnestly believe that it is a God-given commission to help to convert India by giving their money and sympathy to missionary work, if not by personal effort, so convinced are they that the Christian religion is the only revelation of God. They are also firm believers in the absolute justice and righteousness of their own country in her relations with all other nations, particularly those

ruled by her. If one tells them some incident about certain conditions existing in India, they reply, "England would never allow such a thing as that," and they have to be convinced by proof that such a thing really does exist. Many of this class of people in the same way as they have taken their religion by proxy, have formed their outlook on other conditions also. Good people most of them, but needing to be shown the other side. It has never occurred to them that there is any other side but their own!

And so during these three years here the conviction has become stronger and stronger that what is needed to bring about an understanding between the people of India and England is propaganda work on these questions. To the so-called Christians—those who merely label themselves as such because England is called "Christian England," as well as to the earnest believers, it would be a marvellous revelation if the broad basis of Advaita Vedanta were placed before them, in simple form, through the medium of meetings in Church halls and other places. By the broad basis it is meant the world-embracing truth that every man and woman the world over is inherently Divine, the Divinity being hidden only by mists of ignorance. The Christian Bible too says, "A mist came up and watered the whole face of the earth." This caused the Apostle Paul to say centuries afterwards, "Now we see through a glass darkly."

Sometimes in England when the writer spoke to people on this Vedanta it was a revelation to them that, after all, they may not be condemned sinners lying under a curse brought upon them by the first man Adam, each with a separate soul to be lost or saved according to their acceptance or not of the atoning work done by Jesus Christ on

the Cross; but that the One Life, the One Self is *already* the Life and the Self of all men of every race and colour and creed.

Such propaganda work one cannot but believe would have great results, perhaps not in the deeply spiritual sense, but in the matter of the attitude taken up towards India and her people, and would bring nearer an understanding of what brotherhood means in its deepest sense. It would also bring an acceptable spiritual understanding to many who now fight shy of religious organizations based on dogmas; and they being the thinking ones, might indeed prove to be the nucleus of a great movement. Propaganda of this nature, one feels, needs to be undertaken primarily by a few English people who have some knowledge of these truths, however good it would be for an Indian teacher to carry it further and to be prepared to explain points and answer questions. This is, of course, altogether apart from the desirability of a Vedanta Society which might not appeal to the bulk of the English people but only to those of deeper spirituality. A series of meetings throughout England during the Round Table Conference would bear a lot of weight and, being based on a religious aspect, would create a better feeling and have a wonderful effect on the attitude of the English people towards India. Even Indian students in England would be helped and encouraged, particularly now that so much is being written and spoken on the "Colour Bar."

Once when mentioning the need of such a propaganda to a prominent Indian friend, he replied, "Yes, it would be good but India is now averse to begging any further of England." But this is not a question of begging; it is a matter of putting right many misunderstandings. This it is necessary to

do from all standpoints. When India gains her freedom it will be just as necessary that England and other countries should understand something of the outlook of the people who have been so much before the eyes of the whole world during their bondage.

England is very small geographically and the expenses needed for such an undertaking are proportionately small. But as usual it is often the people who could best do such work who are held back for the need of necessary funds for expenses. A small sum would be sufficient to reach all the chief centres of England. Also such meetings would answer the oft-repeated question, why missionary work has not been successful in India (and incidentally never will be) among the educated classes, or among those who already hold the deep, satisfying, all-embracing Vedantic truths.

Truth, too, has been often distorted both here and in England as to what the Hindus believe. As a particular woman after visiting this country generalized the very worst social conditions, so some religious superstitions have been generalized by others. Once when listening to an address in the United Provinces on "What the Hindus believe," given by a Christian missionary who had been here twenty years, one felt alternate surprise and indignation, and yet a certain amount of sympathy for him in his ignorance. Among many other things we were told that the Hindu knows nothing of a God of Love; that he would laugh if you spoke to him about a God of Love and would say, "We believe only in Gods to fear who can do us harm; that is why we worship them. If He is a God of Love there would be no need to worship Him." Just two paragraphs only taken from Swami Vivekananda's *Bhakti or Devotion* from among

many other passages, were sufficient to contradict in the papers the following day the whole of these statements. Many other amazing things we were told. They appeared to be related in good faith and not with any vindictiveness. Is it surprising, in face of such ignorance, that England should look upon India as heathen? This is the sort of stuff too often dished up in England to large congregations of interested persons, who would be just as interested to learn the truth, if put before them intelligently.

And so since coming to India the need of the West, and England in particular, to be given some light on the Advaita Vedanta has been tremendously emphasized, for one has now seen personally the wonderful influence it brings to bear on its followers and how ignorant the great Western Nations are of these truths.

Another conclusion arrived at since coming to this country is that here can be found Christians in a degree rarely found in the countries called Christian. Here it is not a matter of dogma or creed but, in innumerable instances, one has seen exemplified the very life one has at times idealized as to what a real Christian should be, according to the simple teaching of Jesus the Christ. Here one sees literally carried out the truth, "Ye cannot serve God and Mammon." Here can be seen *renunciation* to a degree one would never have deemed possible, and this among men of education, learning and intellectuality, who couple with it the greatest activity for the welfare of their fellow beings. Sometimes, when material comforts make an extra appeal, one has wondered whether these things have lost their temptation for them. But all one can see is the carrying out of the command of Jesus, "Be ye in the

world but not of it." They seem to have passed the rubicon, or in other words they seem to have had the God-realization for which they strive and the lower things have become unattractive to them, more unattractive than the underworld of our great cities would be to the ordinary nice-minded, good-living person. It is only when being brought into contact with them that one can understand how in India people will worship a great soul as God; one often feels inclined to do so oneself. Here only has one seen the command of Jesus, "Love the Lord, thy God with all thy heart and thy neighbour as thyself," carried out in its fulness. Here one can learn that the Sermon on the Mount is not an impossible ideal and the question need not be discussed, as has been done so often in the West, whether those priceless Beatitudes were not intended to remain in abeyance until the reign of Jesus Christ upon earth, an event which so many earnest Christians are awaiting. Years ago Sister Nivedita wrote, "The outstanding impression that I have gathered is that this is a people with a curious habit of producing great men. . . . Of such India has more than her share numerically. . . . In Renunciation, in Devotion India stands supreme."

In England people will often reject Christianity because they do not see much resemblance to what they understand should be a Christlike life. Could they but come here they would see that the ideals Jesus set before the world are essentially based on Eastern culture and that whether we call those who carry them out Hindus or Christians matters not. The chief difference is that here they are free of all dogmas which have been such a stumbling block to many in Christian countries. If any of one's own country-people should read these impressions and ask wherein the

difference lies, one would answer it is in *Renunciation*, the true meaning of which is understood in India. In England we all try to hold on to our material comforts and possessions so far as possible. We try to save up for the "rainy day," in spite of the injunction, "Take no thought for the morrow what ye shall eat or wherewithal shall ye be clothed, for your Heavenly Father knoweth ye have need of all these things." As one looks at the devoted lives here one cannot but see that great Swami Vivekananda was right when he said, "Renunciati^on, and renunciation alone, is the real secret of all Realisation."

One other point that strikes one is that in spite of this renunciation one looks in vain to see any austerity, self-righteousness or air of superiority among those who have made that renunciation. True humility, love and understanding loom big in their lives. One never feels repelled but always attracted and left with a yearning to learn their secret oneself and the hope that one day our Western people will be attracted by this simplicity and beauty of life. For three years one has watched this flow of spirituality without ever an ebb, and as one looks it seems becoming such a mighty current that it must irresistibly carry myriads of souls along with it.

IN A PHILOSOPHICAL MOOD

BY PROF. M. H. SYED, M.A., L.T.

With regard to the Absolute Reality beyond reverently averring and stating Its undoubted existence nothing more is said by the ancient philosophical thinkers of India. It is generally mentioned as "That;" or "Not This, Not This." Unless a man, in the course of his aeons of evolutions, becomes "as perfect as his Father in Heaven," nay, attains the stage of Ishvara, it is not possible for him to know anything about It. It was therefore that Herbert Spencer also termed It as unknowable, and so it is for human beings. But this does not mean that the human desires and aspirations regarding Divine wisdom will ever remain unfulfilled and totally unsatisfied. In the Para-Brahma a centre of consciousness is formed which is designated as Ishvara. This conditioned Brahman, Logos of the soul, is the only Supreme Reality for the embodied

beings. "By devotion alone He is known as He is."

"The difficulty of those whose mind is set on the Unmanifested is greater, for the path of the Unmanifested is hard for the embodied to reach," says Sri Krishna. The 'embodied beings,' can only rise to Him through the beneficent guidance and gracious help of their Elder Brothers of humanity who have had considerable experience of the path and who have perfected themselves by a long and tortuous course of evolution. The Endless, the Limitless has to limit Itself in order to be able to manifest Itself to the limited human beings. What a tremendous sacrifice is made for our sake!!

The fully liberated and completely perfected beings have no necessity of keeping themselves in touch with the earth under the dominance of the Good

Law, and yet in their deep compassion and incomparable love they joyfully and most willingly keep a link between them and this world. They are ever ready to help their servants and true devotees. Nothing is wanting on their side, the difficulty lies on our part. We do not make sufficient and strenuous effort to raise ourselves to their level. An Indian poet has tersely put this idea in his own language. He says, "Without being utterly devoted to a divine-man it is not possible to attain the Divine Being."

* *

No one is admitted into a refined polished society unless he has some refinement and polish in him. No cultured gentleman ever likes to associate himself with an uncouth and coarse type of man. Even on humanitarian ground this social rule cannot be taken exception to, if the people of the superior social rank treat their less fortunate brethren with tenderness and consideration and not with contempt and ridicule. Practically all the world-religions have emphatically enjoined on their followers that they should lead pure, unselfish lives and try to cultivate necessary moral virtues and attain necessary qualifications before they can be fit to learn divine wisdom and "take refuge in the company of the holy ones" as a Buddhist would put it.

That is one of the reasons why Lord Gautama Buddha never indulged in any metaphysical polemic, nor did he ever preach to the people anything about God or soul—things that are more understood by Self-realization than by verbal discourse and hair-splitting controversy. When the preliminary conditions, namely the acquisition of virtues and cultivation of moral and spiritual qualifications, are fulfilled to the letter, the mind is controlled, desire

is pacified, the eye of the Soul that vouchsafes this light, does not remain long fast-sealed.

The necessity of the application of this simple but fundamental principle is obvious. Every one wants gold but dreads digging. The gold of spiritual enlightenment is within every body's reach, provided we do not shirk the pains needed in its digging. In the long run when we reach our goal we shall be truly surprised to find that we ourselves were the object of our search and the light we were seeking was hidden within the innermost recesses of our own heart. The mystic poet Hafiz says, "For years together my heart longed for the precious cup of King Jamshed, but found out later on that it aspired for something that it already had."

* *

The millennium is yet to come for every one of us, severally and individually. According to Hindu tradition collectively it might have come and gone for the race in the past; but according to the immutable law of evolution, growth and development, in the long run every one of us, without any exception, is destined to enjoy its blessings.

The four Yugas are daily repeated in our life. There is a period of blissful innocence, adolescence, old age, decay and darkness, coming one after the other. In the course of a day also the four Yugas are repeated. The morning hours may be truly called Satya-yuga when everything is so calm, quiet and peaceful. The midday may be taken for the Tretá, the afternoon for the Dwapara, and the night for the Kali-yuga. Every soul has to pass through all these periodical stages before it enters Nirvana and puts an end to the round of birth and death. The Cycle of good and evil is ever revolving

like a wheel. Sometimes one is predominating, sometimes another. In the end the whirling, moving, ever-revolving wheel of life and death, good and evil, sorrow and joy ceases to move. It is then that a man is said to rise beyond good and evil, and attains the peace that passeth all understanding.

* *

The inward thoughts and feelings, images and impressions that are formed within our heart and mind, are as shifting, varying and changing and therefore unsubstantial, totally unreliable, as any outer phenomena. Our opinion about others and others' impressions and views about us which make us so touchy and sensitive, and at times worry and wear us out to no little extent, have no intrinsic value in themselves, and therefore they do not matter much. More than half of our mental suffering is entirely due to this lack of understanding of the valuelessness of what others think of us. The word 'others' implies various types and grades of people. A moment's reflection will convince any thoughtful man that most people are not sufficiently sensible and in general intelligence they are yet like children. They do not know how to form opinions and hence their opinions and views do not count for much. We do not get ruffled if a child does something wrong, even if it abuses us we do not mind it. Why? Because we are fully convinced that the child has not sense enough to understand things properly. In the same way we should not take to heart if we are harassed and bullied by men of small intelligence and little sense. They are no better than children.

* *

Complete renunciation of earthly desire and everything material is absolutely necessary ere we can get a glimpse of things spiritual. The condition is logical. If we have the slightest desire for any earthly object, we shall be dragged to the earth in spite of ourselves. Therefore we should make ceaseless efforts to root out from our heart every kind of longing and desire. Nothing but "the disembodied, the eternal can help us."

* *

The spiritual man by virtue of his higher life is more enlightened and wise than the worldly man in whom animal instincts still have predominance. In many ways he is helpless, weak and dependent. Every one works according to his nature, his inborn characteristic. So the man of Knowledge (Gnan) should treat the worldly-minded man with pity and compassion and not with contempt. It is on this principle that the golden rule of returning good for evil is enjoined by some religions. If an ignorant man behaves in conformity with his own nature, why should the wise not act in conformity with his?

So long as a man is conscious of his spiritual life, none of the pairs of opposites, such as honour and dishonour, success and failure, gain and loss, joy and sorrow can possibly affect him. These pairs belong to the region of materiality which he has transcended. How can they sway him any more? The Spirit in man is wholly free from decay and death. It is ever the same. It can neither be elevated nor degraded. Having understood its inherent nature one should not feel insulted or dishonoured.

A PAGE FROM MY DIARY

BY SRIMATI BHAGIRATHI

29th June, 1929. Visit to Pudupatti.

Reached the place at 9-30 a.m. I sat on the front *pial* of the village headman's house. Since the people had not known of my arrival, for ten minutes nobody came. The headman was away. The women of his house did not welcome me. Then I asked some passers-by, if there was nobody in the house. Then the woman of the house came out and asked me to be seated. I asked her if the people would have then any leisure and if she was free. She said, "People would have leisure. But they do not know of your arrival. Please sit down. I shall arrange to inform them and call them here." I told her to gather the women, and went meanwhile to visit the school.

* * *

The teachers were not present. The headman said that one of the teachers had gone to Srirangam and the other would be coming shortly. I said to the boys, "You are all Reddis and therefore Vaishnavas. Please recite *Theruvaimoly*, or the story of Dhruva or Prahlada." The headman also approved. The boys recited *Theruvaimoly*, but it was without music or rhythm. Then I told them how sweet it would be if sung properly, and demonstrated it in *Raga Bhupal* and in *Raga Bhuvri Kalyani*. They liked it immensely and prayed to be taught. I taught them the song. Then I said to them, "You should remember that life's purpose is to reach God. You should not think that the lessons of this school are the be-all and end-all of life. You should learn of our Dharmas." Then I told them of the true purpose of

study and also taught them songs of patriotism and of love to animals. They wrote them down eagerly. The headman wished me to visit again some other day. I promised and came away.

* * *

Meanwhile the women had gathered. But none would come near me. I felt sorry for them. I then turned to the men and asked, "Is this the nature of your women?" I then said to the women :

"Am I a ferocious animal? I am also a woman like you. Why are you keeping yourselves off from me and standing aloof? Why do you fear? Why so much shyness? In useful and beautiful matters you feel such hesitation and shyness. Well, I will just remind you of how you behave on other occasions. Listen to it and then tell me whether your present shyness is right? Suppose a snake bites someone. Would you not then rush there even elbowing a crowd of men, and not minding even your clothes and hair? Where is your fear then and where is your shyness? Besides, when a quarrel arises, you forget who is around and fight furiously. You then seem to be possessed." When I said so, all laughed. "So," I said, "come near me." Ten of them came and sat near me. Then I said to the others, "Now that these have come, can you also not come? But I think I know your reason. You think you can later on mock at these ten women for sitting down in the presence of men; and you are unwilling to lose the advantage by joining them in their error! I quite appreciate your motive." "Amma (the lady) hits us

hard all round! Well! Amma! please begin your talk. We shall listen," said one of them. "I have not come here for fun," said I, "It is my purpose to remove this blunt obstinacy from you all." They stood silent. Then I stood up and said, "Well! then I shall come and stand with you amidst the prickly peas, and say what I have to say. One who wishes to serve people must not fear suffering. It is said that Mahomed, the great Prophet, asked people to come and listen to his words of joy: but the people did not respond. Then he said, 'If mountain will not come to Mahomed, Mahomed will go to the mountain,' and himself went among the people. He loved and served them undergoing great suffering. If he had not undergone such suffering, would we have got such great saints as Kabir, Ramdass, Mathan Sahib? So a worker must adjust: only then will your hearts be moved, and give response." I said that and moved to go and sit among them, near the prickly peas. When I did this, they all came and joined me where I was.

* * *

At this time the people began talking among themselves about me, thinking that I did not hear. What they were saying was this: "Why does this woman come here all alone? Is she a woman? Has she been expelled from the Brahmin community for immorality? Else why should a Brahmin woman come amongst us, poor up-country folk? Besides they say that she teaches songs to people without asking for remuneration. How can this be! Surely there must be some deceitful motive behind." I watched and listened while I sang. For I did not want to waste God's words on an unwilling or suspicious audience. So I told them, "Please ask openly about what you are discussing. It will clear

up misunderstanding. Openness is always good. I shall also be pleased if you treat me candidly." Some said, "How can we say? We feel afraid and also shy to speak out what is in our mind." "You have no shyness or fear when thinking, and talking ill of others among yourselves behind their back. You keep then no restraint on your words and thoughts; your shyness is only in getting the matter cleared up; that shows you love to spread scandal and not to stop it. You are content to eat and drink and live an animal life without any thought of God, spending time in idleness and by slandering others. For this kind of life you do not feel ashamed. You are shy only to ask me anything openly." I said these words with a loving smile and without any anger. At this Ramaswami Reddiar, *Pannai*, or chiefman of the village said to the women, "You were not ashamed when you were talking scandal among yourselves. Then why feel you shy to tell the lady and get everything cleared? Speak out; the lady is loving and kind. We should not wrong her." Then I said, "You need not speak out from fear of him as he is the chiefman. Speak out if you feel it right to do so and not otherwise." One of the women was named Chittu. She turned to one of the women who were talking scandal and said, "The lady (mother) has stopped the story, she was relating to us all, and is asking you so lovingly and earnestly. Can you not answer her for the sake of us all?" That woman said, "Let Amma (the lady) say what I was speaking. Then I shall state yes or no." Then I said to her, "You said, 'This lady has come alone!' I do not want to repeat the rest of what you said. I am not angry with you. I am only sorry and feel pity for you. God once came to the world as a man, called Jesus Christ.

People nailed him to a Cross : and yet he did not get angry with the people but only prayed for them. His memory helps me to have sympathy for your faults and ignorance and to pray for you. But Thiruvallwar, the great Tamil saint has said, 'A wound caused by fire heals up, not so a wound caused by an evil tongue.' I am not offended at your talk, but it will affect you adversely. For words do us good or harm according to how we employ them. Let me explain the matter to you." Then I quoted the following verses from the Srimad Bhagavatam singing them with feelings and explained the meaning in detail.

मनसो वृत्तयो नः सुः कृष्णपादान्बुजाश्रयाः ।

वाचोऽभिधायिनीर्नामां कायस्तत्प्रहृष्टादिषु ॥

May the motions of our mind have Krishna's lotus feet as their hold; may our speech be of Him, and our body in His service.

वाणी गुणानुकथने श्रवणौ कथायां

हस्तौ च कर्मेसु मनस्तव पादयोर्नः ।

श्रुत्यां शिरस्तव निवासजगत्प्रणामे

दृष्टिः सतां दर्शनेऽस्तु भवत्तनूनाम् ॥

May our speech be ever engaged in speaking of Thy graces; our ear, in listening to the talk of Thee; our hands, in deed of service, our mind, in Thy feet; our head in bowing down to the world which is Thy abode; our sight in seeing the holy men who are Thy embodied forms.

अयं त्वत्कथामृष्टपीयूषनदां

मनीषारणः क्लेशदावाग्निदग्धः ।

तृषार्तोऽवगादी न सञ्चार दावं

न निष्क्रामति ब्रह्मसंपन्नवन्नः ॥

This, our mind-elephant scorched by the wild fire of sorrow, oppressed with thirst, had a plunge into the sweet nectar stream of Thy talk. At once it forgot all idea of the wild fire, and does

not come out: like one who has reached Brahman.

When I had finished explanation, the women said, "Now we know what is good and what is bad, and what are our duties. Nobody has explained these matters to us before. Without being told and taught all these, what can we do but talk scandal or only about our maize fields? Even our men do not know all this. Just ask them. Do not you see them sitting and listening quite as much awe-struck as we are?" Then one of the women said to me, "Mother! Now just tell us how we should behave with our husbands."

"As to your duties as wives," said I, "first, see the premises of your house. Are they fit for people to come and sit on? Look at the betel-juice-spittings all about! You wash your legs and vessels just in front of your house and make it dirty and wet. You keep the water for the cattle uncovered and unclean and leave it to rot for three or four days. Mosquitoes and flies breed there in plenty. The cattle drink this water. Their milk gets impure and causes disease. From the spittings and the dung, and rotten water all about, and from your habit of using house precincts as lavatory many serious diseases are caused that become ravaging. Our houses and precincts must first be kept clean, neat and beautiful.

"Next, look at the front space. Prickly peas, wild bushes and thorns greet your eyes. They seem to be an emblem of what your heart will look like. Now, some ten of you at least must with one mind keep your houses, premises, and front space clean and inviting. If you can do so, your husbands will get drawn to you and your homes.

"Then see also your hair, there is no trace of its being oiled and cleaned. Your hair is wild and dirty. You don't

clean and wash it daily. So a stink of perspiration comes from it. It is full of lice. Your clothes too are dirty. The dust of the maize fields and of the threshed corn has coated your bodies, mixed with the dirt of the perspiration. All these make you unhealthy and dirty. In all this you must be clean and nice.

"Again, look at the vessels in your homes; how dirty and rusted they are and how repulsive !

"When your husbands come, you are often found in other houses talking scandal. You should keep all things clean, keep water, etc., ready and await the arrival of the men after their work. When they come home you should not assail them with tales of your troubles or needs, but greet them cheerfully. After they have had their meal and rested, then you may relate those matters, with love and with a sense of responsibility.

"Besides, women are like flowers. Like flowers you must be sweet and nice, and should cheer the hearts of people and lift them to God. It is because women are not really like flowers, that children are born with demoniacal nature, people in the land develop beastly tendencies and live like beasts. Nay, they are worse than beasts : for the beasts do not drink and quarrel, and make mischief.

"If we reflect for a while, we can come to know of many of our defects and form resolutions to remove them : even this little opportunity we do not give to our soul. Not only do we deem this needless, but some of us do really kill our souls."

One of the women was named Viranimat. She said, "What you say is quite true and we also wish to be so. But first listen to the conditions in this village and then tell us how to do all that here,"

"Relate your circumstances ; then we shall see," said I.

"Mother !" said she, "suppose I clean my body, clothes, and do my hair and appear neat, do you know what my neighbours will say ? They will criticise me as given to foppery. What shall I say to them ?"

I replied, "Are you concerned with your husbands or with the village women ! Whose opinion and happiness should you really mind ?"

Ramaswami Reddiar said, "Well said, mother ! They only try to find excuses."

Then I said to the women, "Will not one or two of you at least, for the sake of the earnest appeal I make, be clean, pure and mindful of your husbands rather than of the scandal-mongering village women ? I am deeply pained at this your state." One of the women called Muthu rose and said, "Mother ! Here I am, ready to respond to your appeal. I at least shall carry out all that you say. Please come here after a week and see what at least some of us have done."

Then I passed on to another point. I said, "You are all Reddis. Sri Krishna is your favourite Deity. I shall tell you something of Him, listen."

"Who is Krishna ?" said they. "Except that some of us wear *Namams* on our forehead we do not know much of Krishna. Do tell us of Him."

I began, "He who made us all is Krishna. The sun and the moon, the rain and the wind serve us at His command. If we really love Him and serve Him by being kind and loving to all beings, He will bless us and give us real happiness. If we do not serve Him thus, then there is famine and pestilence in the land and we suffer. So, however much we suffer, we must have a firm hold on God and persevere on the path of God. Only then can we prosper, and get his Grace."

Then I described Krishna's birthday. All enjoyed it. After this I went to the school. There they requested me to sing again the songs and *Slokas* which I sang to the women. For the sake of the boys, I sang songs of devotion to the Motherland. I then told them the story of 'The old man, the bundle of sticks and his sons,' and also the story of 'The dove king and the fowler's net,' and impressed on them the need of co-operation. One of the children asked me to sing again the song of the Motherland. I then told them the story of Prahlada. Some of the boys said, "When we read the self-same story, mother, it is not half so interesting."

Meanwhile some of the men said to me, "Mother! we have to work all day long. How can we love and pray to God as did Prahlada?" I said, "It is not necessary to sit in a holy place to think of God. You may be thinking of

Him all the time you are doing your work. You will then find your work also prospering." "Very well," said they, "we shall try this method."

Then I took leave of them as it was getting late. Before I came, I asked Ramaswami Reddiar to persuade at least 25 girls to attend the school. He promised to do so and requested me to give some more words of advice to the women. But as it was late and I had to go four miles off and then cook my food, I could no longer wait. I promised that if they carried out at least one of the suggestions I had made, I would, if necessary come there daily and speak to them. They all agreed. Before taking leave, I again urged them to do all things for the sake of God, and to be fearless in doing what was right. And singing some songs of prayer I came away.

MAYAVATI CHARITABLE DISPENSARY

REPORT FOR 1930

The Charitable Dispensary has been doing its humble work of service among the hill people for the last 27 years through its Outdoor and Indoor Departments. The institution is proving more and more useful to the people with the lapse of years. The Dispensary is within the precincts of Advaita Ashrama and is conducted with great efficiency under the charge of a monastic member of the Ashrama, whose knowledge of Medical Science qualifies him for this work. Patients come to the Dispensary from far and near. The Doctor also goes round the villages to render service

to such patients as are not able to come to the Indoor Hospital. Service is rendered to all irrespective of caste, creed or sex.

The total number of patients relieved during the year at the Outdoor Dispensary was 5,014, of which 4,010 were new cases and 1,004 repeated cases. Of these new cases 1,965 were men, 921 women and 1,124 children. In the Indoor Hospital the total number treated was 203, of which 173 were discharged cured, 24 left treatment, 5 died and 1 was in the Hospital at the end of the year.

STATEMENT OF DISEASES

(INDOOR INCLUDED)

Dysentery	...	...	103	Syphilis	...	...	76
Enteric Fever	...	...	8	Malarial Fever	...	...	73
Gonococcal Infection	...	...	40	Influenza	...	...	21

Pneumonia	12	Diseases of the Stomach	229
Relapsing Fever	10	Diseases of the Intestines	99
Pyrexia of Uncertain Origin	495	Diseases of the Liver	21
Rheumatic Fever	50	All other Diseases of the Digestive System	241
Small-Pox	10	Acute Inflammation of the Lymphatic Glands	53
Worms	79	Diseases of the Urinary System	34
All other Infective Diseases	9	Diseases of the Generative System	25
Anæmia	76	Diseases of the Organs of Locomotion	11
Diseases due to Disorders of Nutrition and Metabolism	131	Inflammation (ulcerative)	42
All other General Diseases	78	Other Diseases of the Skin	297
Diseases of the Nervous System	152	All other Local Diseases	122
Diseases of the Eye	847	Injuries (Local and General)	93
Diseases of the Ear	106	Tumour	1
Diseases of the Nose	6	Operations	58
Diseases of the Circulatory System	8		
All Diseases of the Respiratory System except Pneumonia and Tuberculosis	492	TOTAL	4,213

SUMMARY OF ACCOUNTS FOR 1930

RECEIPTS				EXPENDITURE			
		Rs.	A. P.			Rs.	A. P.
Last Year's Balance ...	1,670	13	7	Medicines and Diet ...	296	10	6
Subscriptions and Donations ...	1,512	0	0	Instruments and Equipments ...	13	8	0
Endowments ...	1,500	0	0	Establishment ...	12	0	0
Interest ...	125	0	0	Doctor's Maintenance and Travelling ...	385	9	3
				Miscellaneous including repairs	30	7	0
				TOTAL ...	788	2	9
TOTAL ...	4,807	13	7	BALANCE ...	4,019	10	10

AN APPEAL

We cordially thank all our donors who by their continued support have made it possible for us to be of some service to humanity in these distant hills. Our thanks are specially due to Babu Brijnandan Prasad, Advocate, Moradabad for an endowment of Rs. 1,500, for one bed in memory of his wife, Sm. Chandi ; to a friend who likes to remain incognito for a donation of Rs. 200, for the purchase of medicines ; to His Highness the Maharaja of Morvi for his yearly donation of Rs. 350 and to Mr. M. Billimoria, Bombay, for a donation of Rs. 100.

We have at present two rooms to accommodate 4 patients in the Indoor Hospital, a number too small to meet the increasing demand. We are, therefore, contemplating the construction of a new ward of 8 beds with all accessories, which means an expenditure of at least Rs. 15,000, an amount which the Dispensary cannot afford at

present. We, therefore, appeal to the generous public to extend their kind help to such a useful institution.

We also appeal to the kind-hearted gentlemen for a Permanent Fund for the maintenance of the Dispensary and its Indoor Hospital of 12 beds. An endowment of Rs. 1,500, will meet the cost of maintaining one bed.

Donors desirous of perpetuating the memory of their departed friends or relatives may do so through this humanitarian work by bearing the costs of any of the above-mentioned wants of the Dispensary.

Any contributions, however small, either for the building or for the upkeep of the Dispensary, will be thankfully received and acknowledged by the undersigned.

(Sd.) SWAMI VIRESWARANANDA
President, Advaita Asrama,
P.O. Mayavati,
Dt. Almora, U.P.

ASHTAVAKRA SAMHITA

BY SWAMI NITYASWARUPANANDA

क निरोधो विमूढस्य यो निर्वन्धं करोति वै ।

स्वामस्यैव धीरस्य सर्वदाऽसावकृत्रिमः ॥ ४१ ॥

यः Who वै (expletive) निर्वन्धं करोति strives (तस्य that) विमूढस्य of the deluded one क where निरोधः suppression स्वामस्य who delights in Self धीरस्य of the wise one असौ that सर्वदा always अकृत्रिमः spontaneous एव surely.

41. Where¹ is control (of mind) for the deluded one who strives for it? It² is indeed always natural with the wise one who delights in Self.

[¹ Where etc.—Perfect control of mind springs from complete detachment from body, mind, etc. It, therefore, negates all forms of activity, which presuppose identification of ourselves with them.

² It—control of mind.]

भावस्य भावकः कश्चिन्न किञ्चिद्भावकोऽपरः ।

उभयाभावकः कश्चिदेवमेव निराकुलः ॥ ४२ ॥

कश्चित् Someone भावस्य of existence भावकः one who thinks अपरः someone else न किञ्चिद्भावकः one who thinks that nothing is कश्चित् एव rarely one उभयाभावकः one who thinks neither एव thus निराकुलः free from distraction.

42. Someone thinks that existence is and someone else, that nothing is. Rare¹ is the one who thinks neither and is thus calm.

[¹ Rare etc.—When one realises the Self, he attains Unity. No thought whatsoever is possible for him as to the reality or unreality of the world. He is, therefore, perfectly calm and peaceful.]

शुद्धमद्वयमात्मानं भावयन्ति कुबुद्धयः ।

न तु जानन्ति संमोहाद्यावज्जीवमनिर्वृताः ॥ ४३ ॥

कुबुद्धयः Men of bad intellect आत्मानं the Self शुद्धं pure अद्वयं one without a second भावयन्ति think तु but संमोहात् owing to delusion न not जानन्ति know (अतः so) यावज्जीवं as long as they live अनिर्वृताः unhappy (सन्ति are).

43. Men of bad intellect think that the Atman is pure and one without a second but do¹ not know It through delusion, and are unhappy as long as they live.

[¹ Do etc.—Because the thoughts of purity, unity and Self are inevitably associated with the thoughts of impurity, variety and non-Self. The Absolute is beyond relative knowledge.]

मुमुक्षोर्बुद्धिरालम्बमन्तरेण न विद्यते ।

निरालम्बैव निष्कामा बुद्धिर्मुक्तस्य सर्वदा ॥ ४४ ॥

मुमुक्षुः Of one longing for liberation बुद्धिः intellect आलम्ब्य support चक्षुरेण without न not विद्यते remains मुक्तस्य of the liberated one बुद्धिः intellect सर्वदा ever निरालम्बा without support निष्कामा free from desire (विद्यते remains) एव surely.

44. The intellect of one who longs for liberation is not non-dependent¹; (but) the intellect of the liberated one is indeed ever self-dependent and free from desire.

[¹ Non-dependent etc.—See note 1, verse 40 of the present chapter.]

विषयद्वीपिनो वीक्ष्य चकिताः शरणार्थिनः ।

विशन्ति भटिति क्रोडं निरोधैकाग्रसिद्धये ॥ ४५ ॥

विषयद्वीपिनः The tigers of sense-objects वीक्ष्य seeing चकिताः the frightened शरणार्थिनः seeking refuge निरोधैकाग्रसिद्धये for attaining control and concentration भटिति at once क्रोडं cave विशन्ति enter.

45. Seeing the tigers of sense-objects the frightened ones, seeking refuge, at once enter the cave for the attainment of control and concentration.

NOTES AND COMMENTS

IN THIS NUMBER

The opening article of this issue indicates how intimate was Swami Vivekananda's knowledge of Indian affairs, gathered in his wanderings from one end of the country to the other and how deeply he was feeling for the radical solution of diverse Indian problems . . . *Tat Twam Asi* is a chapter from the writer's contemplated book, *Mysticism in the Upanisads*. It may be known to many of our readers that Dr. Mahendranath Sircar, M.A. Ph.D. is the author, among several other books, of *Mysticism in Bhagavat Gita*, which has been warmly received both in the East and the West. In the present article Dr. Sircar very closely analyzes the experience of the soul in its pilgrimage to the Infinite. . . . Dr. Taraknath Das's letter raises some very important issues. Yes, the East cannot afford to

reject the West; as a matter of fact, in modern times different countries have been so much knit together that it is possible for no country to isolate itself from the influence of the others. The wisest course should be to try to profit by one another's experience. But here one should be cautious in discriminating what is worthy of emulation and what should be discarded as poison . . . It will be interesting to know from *After Three years' stay in India* what an English lady feels about the country. What a great contrast indeed with what another Western lady knew about India from a flying visit and confidently gave out to the world as gospel truths. The external universe is but the reflection of our inner world. Mrs. Madeline R. Harding is greatly in love with India. We hope to publish more of her writings in future. . . Prof. M. H. Syed's article, we have no doubt, will be found

stimulating. There is an undertone of deeply religious fervour in the present article as was also in the one we published in April last from his pen. . . . Srimati Bhagirathi is an orthodox Brahmin widow of Madras. For some time past she has been working among the so-called untouchables. In the beginning she had to meet with difficulties which would scare away any person with less grit and determination. We publish her experience of a day with the idea that it will serve as an eye-opener to those who talk of obstacles in the way of doing social service.

MARSHAL FOCH AND KARMA-YOGA

There is nothing so incompatible as religion and military life. But history does not fail to supply instances of great generals who were withal deeply imbued with religious spirit. It is said by an intimate friend of Marshal Foch that faith and prayer played a great part in the formation of his character. Marshal Foch had an intense conviction that God as a supreme master controls the course of all events. When he was once praised for his military genius, he promptly protested and said, "No, no, genius has nothing to do with it. I have thought, planned and reflected. But when everything had been considered, I have never seen the way to solution. Finally, when the 'Yes' had to be given on which thousands of lives were going to depend, *I felt myself to be the blind instrument of Providence.*"

The idea that it was God who was working through him and he was simply a tool in the hands of God had been reiterated by him on more than one occasion. Yet he did not fail to exert himself to the utmost to snatch victory from his foes. Belief in God did not make him inert and idle. On this point

he once said, "There is no need to confuse the miraculous with the providential. Strictly, it is not proper to speak of the miracle of Marne, or the miracle of the Yser . . . the miracle of victory. This would be to disparage the tremendous part played by our troops. As far as I am concerned, when at an historic moment a clear vision is given to a man and the event proves that this clear vision has determined movements of enormous consequence, in an important war, I hold that this clear view (such as I think I had at Marne, at the Yser . . .) comes from a providential influence in the hands of which man is an instrument, and that the triumphal decision is brought from on high by a will superior and divine."

This sounds like the talk of a Karma-Yogin who finds inaction in action, and fights the enemies on the conviction of the truth of the saying, "Verily, by Myself have they been already slain; be thou merely an apparent cause . . ."

Amongst those two or three books which nourished the religious life of the great Marshal, *Imitation of Jesus Christ* was one.

DR. TARAKNATH DAS'S LETTER

Dr. Taraknath Das deserves great thanks for taking so much interest in the welfare of his Motherland, though he has to live far away. In his letter, which we are glad to publish elsewhere, we find one thing very striking. Unlike some of the impatient idealists, who in their anxiety to see India prosper politically and economically betray a great religious phobia, Dr. Das recognizes the place of religion in national life: he is for "the application of the teachings of the Vedanta in practical life;" working like a "Vedantist" against all discouraging circumstances, he wants to bring about "that change

which will be a great heritage for humanity." But he is up against that mentality which encourages inertia in the name of religion. "In the days of real spiritual ascendancy of India, there was Indian supremacy in the field of science and material prosperity." That indicates that spirituality may live side by side with the national prosperity and that religion is not synonymous with poverty and misery. Poverty should not be held up as an ideal before the nation, and it is only in a healthy, prosperous nation that real religion can thrive just as it requires a strong physique to practise *Tapasya* for realizing Truth. But this is also certain that those who want God and nothing else will give up all other hankerings; for God and mammon cannot go together. That is however an ideal only for the few; and for that why should the rest build a philosophy of their poverty?

No use quarrelling over whether Rajarshi Janaka or the sage Sukadeva was better—no use also being busy making research as to how far, if at all, religion is the cause of the present downfall of India. The urgent need of the hour is to devise means as to how to uplift India from the mire of the present degradation and misery and to make a strong effort to make her healthy, strong and prosperous in every respect—all the while not forgetting that after all the end of life is to realize Truth, an example of which India has so clearly shown in her past history.

ENTHRONING NEW GODS

Children are not so much afraid of ghosts and hobgoblins as the modern people are of superstitions and orthodoxies. The modern mind revels in being able to free itself more and more from the shackles of superstitious traditions and old beliefs. But such is the irony of fate, it has simply substi-

tuted a fresh set of superstitions in place of those which it dreaded. If people will scrutinize the religious beliefs of their forefathers to see if they can stand the test of reason, they will swallow anything that comes from the political demagogues. If the people nowadays are trying to shake off all superstitions and meaningless customs of the society and the old generation, they are lending themselves to the influence of the superstitions of the print, superstitions of science and so on. They will not believe what is said in the scripture, though it may contain many things that are based on experience, but they will take to be true all that comes out in the morning newspaper. If they will think it as derogatory to their self-respect as a rational being to believe anything said by an old teacher, hoary with experiences, they will be easily moved by the harangue of their party leaders. If they will throw aside the teachings of the Prophets of religion, they will enthrone in stead Prophets of science. Any word from a scientist will be taken as a gospel truth. From the beginning of the present century Einstein has been ruling the field of science with his theory which is said to be intelligible to a number of persons, who can be counted on the fingers. Recently at a meeting of the German Physical Society the Professor announces that all that he has said so long might not be true. With regard to this the *Manchester Guardian* says: "The present age is reputed to be sceptical and incredulous, but that is true only of its attitude to religious doctrine. To scientific and quasi-scientific theory it turns a gaping receptivity. On that side it revels in the incomprehensible. Professor Einstein's theory of relativity is understood by few; but it has been accepted in blind faith by the multitude. Now Einstein

himself shakes the foundation of their faith. . . . Einstein announced that 'a certain modification of the general theory of relativity might be needed as a result of Dr. Freundlich's observations.' To most of us the modification will be as elusive as the main theory, but we shall believe in it none the less, just as there are said to be people with an imperturbable faith in the Thirty-nine Articles." The fact is unless man

realizes the final Truth, he must stumble from error to error. There is however this difference between religion and science: Beliefs in religion affect life much more vitally than those in science. And science has shown greater capacity to shake off old worn-out theories than many religions have given examples of their power to free themselves from dogmas, even when found harmful.

REVIEW

MY CREED. By Swami Paramananda. Ananda Ashrama, La Crescenta, Los Angeles, Calif, U.S.A. 112 pp. Price Rs. 2/8.

Swami Paramananda who has already received appreciation for his poetical gifts has brought out another book of poems. In it as in his previous ones, he reveals an experience, which is likely to be a solace, comfort and guidance to many who are on a pilgrimage to reach the Divine.

Are you so much flushed with success that you are going to forget the real purpose of life? Are you so much overwhelmed with despair and despondency that your eyes seem to be blinded? Then you hear the Great Call:

"Think on Me
When thou hast reached glory's heights.
When thou hast fallen to misery's uttermost depths.
Think on Me
When thou hast spoke or done aught to wound thy brother.
Think on Me, O think on Me
When thou art drowned in despair.
I will purge thy heart of grief;
I will heal thy wounded soul
And plant a new seed of life to redeem thy dead hope.
Why dost thou wander away from Me?
Why dost thou shut thy door and brood in darkness?
O come to Me with guileless heart.
I will not fail thee;
I will grant thee peace,"

Are you so much entangled in the meshes of life that you do not know how to come out? Do you feel as if your life has come to a standstill and you do not see the way to proceed? Then the voice of the Gita echoes down to you:

"Work without fear, work without greed,
What recompense wilt thou have?
What reward will suffice thee
Save to win His pleasure through thy service?
Work without fear, work without greed.
Look not to praise nor be hindered by blame,
But work without fear and work without greed."

There is a ring of sincerity in the poems which will compel response from the heart of a reader, and an air of guileless simplicity pervading through them is likely to make their value all the more great to those who will turn to them for spiritual sustenance.

Above all, the highest realization of a man is to feel the Divine Presence everywhere. So the Author says about his "Creed"—

"Now I bow before Thee neither to the east nor to the west,
Neither to the north nor to the south;
But to all quarters I make my obeisance,
For I see Thee in all."

FOUNDATIONS OF BUDDHISM. By Natalie Rokotoff. New Era Library, Roerich Museum Press, New York, 137 pp. Price not mentioned,

The book gives a beautiful collection of Buddha's teachings in a very simple and attractive style. The author at the very outset observes: "The Great Gotama gave to the world a complete Teaching of the perfect construction of life. Each attempt to make a God of the great evolutionist, leads to absurdity." The book is based upon the direct teachings of Gotama. The attempt is praiseworthy. The get-up and printing are excellent.

THE FUNDAMENTAL OF HINDU SOCIOLOGY. By *Aksaya Kumari Devi*. *Vijaya Krishna Brothers, 5, Manicktolla Spur, Calcutta.* 66 pp. Price Six Annas.

The book attempts to show in a nutshell the main features of Hindu Sociology. It describes under various headings the details of Hindu Social Organization, e.g., administrative system, caste, clothing, ethical principle, food, marriage, etc. The author has tried to prove that the Hindu Society has never been in static condition. To support this, various scriptures have been quoted.

FEMALE SEERS OF ANCIENT INDIA. By *Aksaya Kumari Devi*. *Vijaya Krishna Brothers, 5, Manicktolla Spur, Calcutta.* 44 pages. Price Five Annas.

The brochure gives an account of nine female seers of ancient India. Some of them are Gargi, Maitreyi, Ghosa, Surya, Madalasa and Yami. It is an interesting study and more so in these days of insurgent feminism.

ESSENTIALS OF HINDU PHILOSOPHY. By *Aksaya Kumari Devi*. *Vijaya Krishna Brothers, 5 Vivekananda Road, Calcutta.* 48 pp. Price Six Annas.

It gives a digest of the essential principles of the six systems of Hindu Philosophy, Gita and Charvaka. Within such a small compass, there are copious quotations from the original texts. It has made the book cumbersome in its style. Otherwise the book will be helpful to the beginners of Hindu Philosophy.

QUINTESENCE OF THE UPANISHADS. By *Aksaya Kumari Devi*. *Vijaya Krishna Brothers, 5 Manicktolla Spur, Calcutta.* 32 pp. Price Four Annas.

It contains some ideas on Upanishadic Pantheism, Monism, Monotheism, Mysticism

and Agnosticism. It lacks the best and fundamental ideas of the Upanishads. The quotations are too heavy for the brochure.

THE SCOUT'S RED BOOK OF "GOOD TURNS." By an *Obscure Scout*. *The India Sunday School Union, Coonoor, South India.* 36 pp. Price Four Annas.

The small volume is written in the form of several letters. The Obscure Scout wants to emphasize the subject of service for Scouts as of great importance in these days. The letters are inspiring and suggestive. The import of the instructions is greatly enhanced by illustrations in the pages. Every Scout ought to have a copy of the volume.

PRINCESS KALYANI. By *Mrs. S. Ghosal*. Published by *Ganesh & Co., Madras.* 223 pp. Price Rs. 2.

The volume is a delightful drama in three acts. It depicts the eternal truths in the garb of a fascinating story. The style is simple and charming. The get-up of the book is beautiful.

(BENGALI)

ADVAITA SIDDHI, Vol. I. Translated by *Pandit Yogendranath Tarka-Samkhya-Vedantatirtha* of *Sanskrit College, Calcutta*, and edited by *Pandit Rajendranath Ghose*. Published by *Kshetrapal Ghose, 6, Parsi Bagan Lane, Calcutta.* 850 pp. Price Rs. 8.

Sri Madhusudana Sarasvati is the famous author of *Advaita Siddhi*. It is the most renowned work on the defence of the Advaita philosophy against the violent attack of the Madhva School. It has several commentaries and sub-commentaries. In this edition, Pandit Yogendranath has given a new commentary of his own, called "Balabodhini." In the book he has first given the faithful translation of the original, then he has added his own commentary, after which he has made a clear exposition of the whole thing. The translation and exposition are done in an elegant and lucid Bengali. The commentary is written in an easy, fluent Sanskrit. Pandit Yogendranath has exhibited in the book his complete mastery over the subject. It is undoubtedly a successful endeavour. Those who are lovers of the Advaita Philosophy will find the book very useful. To the original text is appended the text of *Nyâyâmrta* of Vyâsatirtha, a well-known work of the Madhva school. Pandit Yogendranath

has given a lucid translation of the same in Bengali. This has made the book all the more valuable. The present edition is a unique and admirable enterprise in the Bengali Literature.

The book contains a comprehensive introduction by Pandit Rajendranath Ghosh who has got a reputation for scholarship and erudition in the Vedanta Philosophy. He has given a systematic history of the Advaita system and with it an account of Madhu-

sudan's life and his place in the development of Advaita thought in all nicety and detail. A special chapter on the Nyâya system forms a valuable part of the introduction.

The book is full of varied information on the Vedanta Philosophy. We congratulate the editor and the publisher on their unique achievement. We look forward to the second volume which, we hope, will come out with equal success.

NEWS AND REPORTS

RAMAKRISHNA MISSION'S FAMINE RELIEF WORK

Swami Suddhananda, Secretary, Ramakrishna Mission, sends us the following communication dated 20-8-1931:

Readers of newspapers are aware of the unprecedented floods in North and East Bengal. The Ramakrishna Mission sent its workers to Sirajganj, in the Pabna District, to organise relief measures. Since other relief parties were at work there, our workers went towards Salap, in the Ullapara Thana, and inspected a good many villages by boat. The spectacle of woe which met their eyes was heart-rending. They saw that even the houses at the highest levels had four feet of water in them, and the ground was under 12 or 13 feet of water. Even well-to-do people were found starving. The cattle were in a worse condition, having no fodder and no place to stand on. In some places they had been kept afloat by banana trees being passed under them. Now water is subsiding by inches. Both rice and jute crops have been irreparably damaged.

We have started the relief work with Salap as our first centre, from which we distributed in the 2nd and 3rd weeks of August 92 mds. 11 srs. of rice to 1128 helpless people belonging to 28 villages. A subsequent inspection in the Chauhali Thana has revealed a still worse condition, and a second centre has been opened at Sthal to cope with the situation.

The harvesting of rice crops having begun, we have closed our famine relief work in the Kushtia sub-division of the Nadia

District. In three weeks commencing from the 25th July we distributed from our Haludbaria and Chamna centres 292 mds. 19½ srs. of rice and 508 pieces of cloth to 2270 recipients belonging to 42 villages.

The floods of this year have been so devastating in their nature that it will require millions of rupees to relieve the distress caused by them. We are only trying to do what little our very limited means will allow. Our funds, however, are almost exhausted. We appeal to all generous hearts to come forward in aid of these unhappy sufferers. Contributions, however small, will be thankfully received and acknowledged at the following addresses:—

(1) *The President, Ramakrishna Mission, Belur Math P.O. Howrah Dt.* (2) *The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.* (3) *The Manager, Udbodhan, 1, Mukherjee Lane, Baghbazar, Calcutta.*

SWAMI NIKHILANANDA EN ROUTE TO AMERICA

Swami Nikhilananda left Calcutta on Aug. 24 last for Colombo *en route* to Providence (Rhode Island, U.S.A) where he goes to take charge of the Hindu Temple opened in last February, of which our readers are already aware. Many of the friends, both lay and monastic, of the Swami gathered at the Howrah Station to give him a hearty send-off. The Swami sails from Colombo on Sep. 2.

Swami Nikhilananda joined the Order at its Mayavati Branch in 1921, where his literary abilities were of great service to

the Publication Department till 1930, when he left for South India. The Swami has been mainly responsible for bringing out the first English version of the Life of Sri Ramakrishna which was brought out from this Ashrama in 1925, thus laying the English-knowing public under a deep debt of gratitude. He has a good grasp of the Vedanta philosophy and also of other systems of Hindu thought. He has recently brought out the English translation with comments of two standard works on Vedanta, viz. *Vedanta Sara* and *Drik Drishya Viveka*.

The Swami was on an extensive tour in 1925 through various parts of Rajputana, Gujrat and Kathiawar. During this tour he was received warmly and with marked kindness by the Ruling Chiefs of various States, like Alwar, Jodhpur, Jaipur, Porbandar, Palanpur, Morvi, etc. He was able to make them interested in Vedanta and the ideals of the Ramakrishna Vivekananda movement. The Swami delivered lectures at many of these as also at other places, on religious subjects, which were well attended. His clearness of thought and simplicity of diction gave great satisfaction to his audiences at every place.

From April 1930 the Swami had been at Mysore, where soon he won a large circle of friends by his religious earnestness and unselfish character. He held some classes on Vedanta in the Ashrama and in the University, which were attended also by some of the professors. The influence he had created there can be well imagined from the following report we have received of a meeting which his friends and admirers organized on the eve of his departure from Mysore:

"On the 18th of July the devotees and friends of the local Ramakrishna Ashrama gave a public send-off to Swami Nikhilananda. Over a thousand people collected in the Rangacharlu Memorial Hall. Prof. Jagadisan M. Kumarappa presided. An address printed on silk and enclosed in a fine sandal-wood casket was presented to the Swami. One of the leading lawyers, Mr. M. Lakshminarayana Rao, read the address. The Swami gave a nice speech in reply. The function came to a close with a vote of thanks to the chair by Mr. K. Sankara Narayana Rao, District and Sessions Judge of Mysore, who wished the Swami a *bon voyage* on behalf of the people assembled there."

Swami Nikhilananda's pretty long experience as a Sannyasin, his scholarship, his sympathetic heart and his social nature which brings in an atmosphere of brightness wherever he goes, will, we are sure, be able to help many a weary soul in the West who may come to him for guidance. We wish the Swami every success in his new field of activity.

RAMAKRISHNA MISSION STUDENTS' HOME, CALCUTTA

The report for 1930 shows that the Home has completed the twelfth year of its existence. The Ramakrishna Mission has secured a fairly big plot of suitable land in a quiet suburban area for the permanent residence of the Home. The area measures nearly 84 Bighas 4 Kathas, i.e., about 28 Acres and it is situated close to the Jessore Road about 9 miles off from the Government House. Towards the beginning of the year under review as soon as the Home came in possession of the land, a *Jheel* 1,100 feet by 100 feet was re-excavated and surrounding low lands were filled up. A strong fencing of angle-iron posts and cage-wire was then set up round this plot. Yet there remain about 25 bighas of land to be filled up. Half the necessary expenses in this connection have been covered by a donation of Rs. 5,000.

The Home is at present situated in a three-storied rented house, which cannot accommodate more than 25 students. The funds at the disposal can hardly permit it to raise the number of free boarders and concession-holders above 20. At the beginning of the year there were altogether 24 students, of whom, 16 were free, 6 concession-holders, and 2 paying. During the year 8 students left the Home and 10 new students were admitted. At the end of the year there were 26 students, of whom 15 were free, 6 concession-holders and 5 paying.

Nine students sat for different University Examinations, and all except a paying student came out successful. One graduated in Science and one in Arts; two passed the Intermediate Examination in Science and two in Arts and all of them were placed high in the first division. One passed the Second M. B. Examination and one passed the P.Sc. M. B. Examination from the Calcutta Medical College. Of the graduates one got a Second Class Honours.

Regular classes were held thrice every week for the exposition of the Upanishads

and the Gita. There were altogether about 165 sittings during the year. A monthly manuscript Magazine was conducted by the students. Saturday classes were held when the students met to discuss socio-religious topics and read papers on varied subjects. All household duties (except cooking)—namely, sweeping, scouring utensils, marketing, cleansing, keeping accounts, etc., were managed by the students and the duties were distributed every month by a representative of the students.

The farm at Gouripore for the vocational education of the students has proved to be a splendid success. A small plot of land close by, measuring nearly 12 Kathas was purchased during the year.

The Home has been licensed by the Calcutta University as a non-collegiate hostel for the Session 1930-31. The Home, as the report shows, is steadily advancing towards its long-cherished goal. Such a useful institution in the metropolis of Calcutta should receive due attention of the enlightened public for its further development.

RAMAKRISHNA MISSION VIDYAPITH, DEOGHAR

The annual report for 1930 gives a brief sketch of its activities together with its prospectus as well as rules for admission and general guidance. It shows the Vidyapith has considerably progressed during the year under review. Apart from the monastic teachers, a few self-sacrificing graduates have volunteered to serve the institution in an absolutely honorary capacity or on a nominal pay. There were enough qualified teachers numbering in all about 16. The number of students on the roll was on the average 77. This was about the maximum that the Vidyapith could conveniently accommodate in the year.

Three boys appeared in the Matriculation Examination of the Calcutta University, and all of them passed. Several new and old books were added to the library during the year. Some kind-hearted gentlemen have made grants of about Rs. 225 towards the improvement of the library. A temporary shed has been constructed in order to serve the purpose of a dining hall. The health of the boys during the year was quite up to the mark. Two meals and two tiffins were daily served to the boys. Care was taken to see that the quality and variety of the

food might not fall below the requirements of dietetics. About Rs. 150 per month were spent for the purposes of charity to poor and deserving students.

The recurring expenditure of the institution was met from students' fees and public contribution; but expenses for buildings and other constructions were met from funds specially raised for the purpose. In the general fund the year opened with last year's balance of Rs. 509-12-2 (exclusive of 3½% G. P. Notes of the face value of Rs. 3,100 deposited with the Ramakrishna Mission Head Quarters, Belur). The receipts by subscriptions, donations, paying Boarders' fees amounted to Rs. 16,895-15-4. Out of the advance of Rs. 1,000 to the Building Fund Rs. 510 was recovered during the year. These receipts including the last year's balance amounted to Rs. 17,915-11-6. The upkeep of the institution entailed an expenditure of Rs. 15,842-0-6 which together with the advance of Rs. 300 made during the year to the Building Fund amounted to Rs. 16,143-0-6 and left a closing balance of Rs. 1,772-11-0.

The special needs of the Vidyapith are:—

- (1) A building for Library, Lecture-hall and Office;
- (2) A Segregation-ward;
- (3) One more dormitory for the boys;
- (4) A Gymnasium;
- (5) A Cow-shed and some cows;
- (6) A Fencing round the Vidyapith boundary to protect the kitchen-garden, orchards and flower beds from the cattles;
- (7) A Fund for the maintenance of deserving indigent students;
- (8) A Fund for the maintenance of a number of paid teachers with special qualifications;
- (9) Some up-to-date educational equipments.

We hope that the generous public will come forward to further the cause of such a useful institution.

SRI RAMAKRISHNA ASRAMA, MYSORE

The report for 1925-1930 shows that the Asrama has, during the period under review, striven, with the hearty co-operation of all sections of the Mysore public, to spread the strength-giving truths of religion and the ideals of renunciation and service. The activities of the Asrama may be classified as below;

(1) Scriptural Classes

Every Sunday, the teachings of Sri Ramakrishna were expounded in the Asrama premises and scriptural classes, too, were held from time to time. The Swamis used to hold weekly classes in several High Schools, Hostels and in the Central Jail, Mysore.

(2) Bhajan

Every evening the children of the locality numbering more than one hundred used to join in the Sandhya Arati Stotras. Special Bhajan was held every Ekadasi day. Every Sunday, a party of labourers employed in the Railway Workshop conducted Bhajan at the Asrama.

(3) Occasional Lectures

During the period under review, a good many lectures were delivered on Vedanta and allied subjects. These lectures were all well attended, and created much interest in the study of Vedanta.

(4) Birthday Celebrations

The birthdays of Sri Ramakrishna, Swami Vivekananda, Buddha, Mahomed as well as of other great Acharyas were duly celebrated at the Asrama.

(5) Educational

The Asrama was able to arrange free coaching classes for poor students of the S.S.L.C. and University Entrance classes who were unable to join institutions, paying tuition fees. Out of the "Poor Feeding Fund" the Asrama sought to occasionally relieve a few poor students. In 1927, a short vacation course of studies in Modern Educational Methods was arranged for the benefit of Primary and Middle School Teachers.

(6) Reading Room and Library

Books and periodicals of interest to the students of religion and philosophy were available for the public.

(7) Publications

The Asrama published during the period: (1) "Selections from the sayings of Swami Vivekananda;" (2) A booklet, "Swami Vivekananda, the Patriot Monk of Modern India;" (3) A brochure, "Consolations."

(8) Philanthropic Works

The members of the Vivekananda Rover Troop collected funds for the feeding of the poor and volunteered services during epidemics, fire and cyclone reliefs.

The Asrama has, for want of funds, postponed the completion of its important buildings. Any contribution may be forwarded to the President, Sri Ramakrishna Asrama, Mysore.

RAMAKRISHNA MISSION SEVASRAMA, BRINDABAN

The Sevasrama completed its twenty-fourth year of existence at the end of 1930. During the year under review, the number of both indoor and outdoor patients was greater than that of the previous year.

Indoor Hospital

There were 803 patients as against 274 in the previous year, of whom 254 were cured, 40 passed away, 4 left treatment and 5 remained in the hospital till the end of the year.

Outdoor Hospital

It treated 37,160 patients as against 34,671 in the previous year. Of them 12,735 were fresh cases and 24,425 repetitions of the same.

Financial Assistance

Besides the medical relief, the Sevasrama rendered help to some extreme cases of privation. The total sum disbursed on this account came up to Rs. 175-1-0.

Finance

The total income of the Sevasrama during the year, derived from subscriptions, donations and interest on the permanent endowments was Rs. 7,094-0-6, and total expenditure came to Rs. 5,911-6-9, leaving a balance of Rs. 1,182-9-9.

The immediate needs of the Sevasrama are a general ward for male patients, an outdoor dispensary, a guest house, a bathing ghat on the Jumna and an embankment. Besides these, a permanent fund is required for the insecure financial status of the Sevasrama. Contributions, however small, will be thankfully received by the Secretary, Ramakrishna Mission Sevasrama, Brindaban, Muttra.